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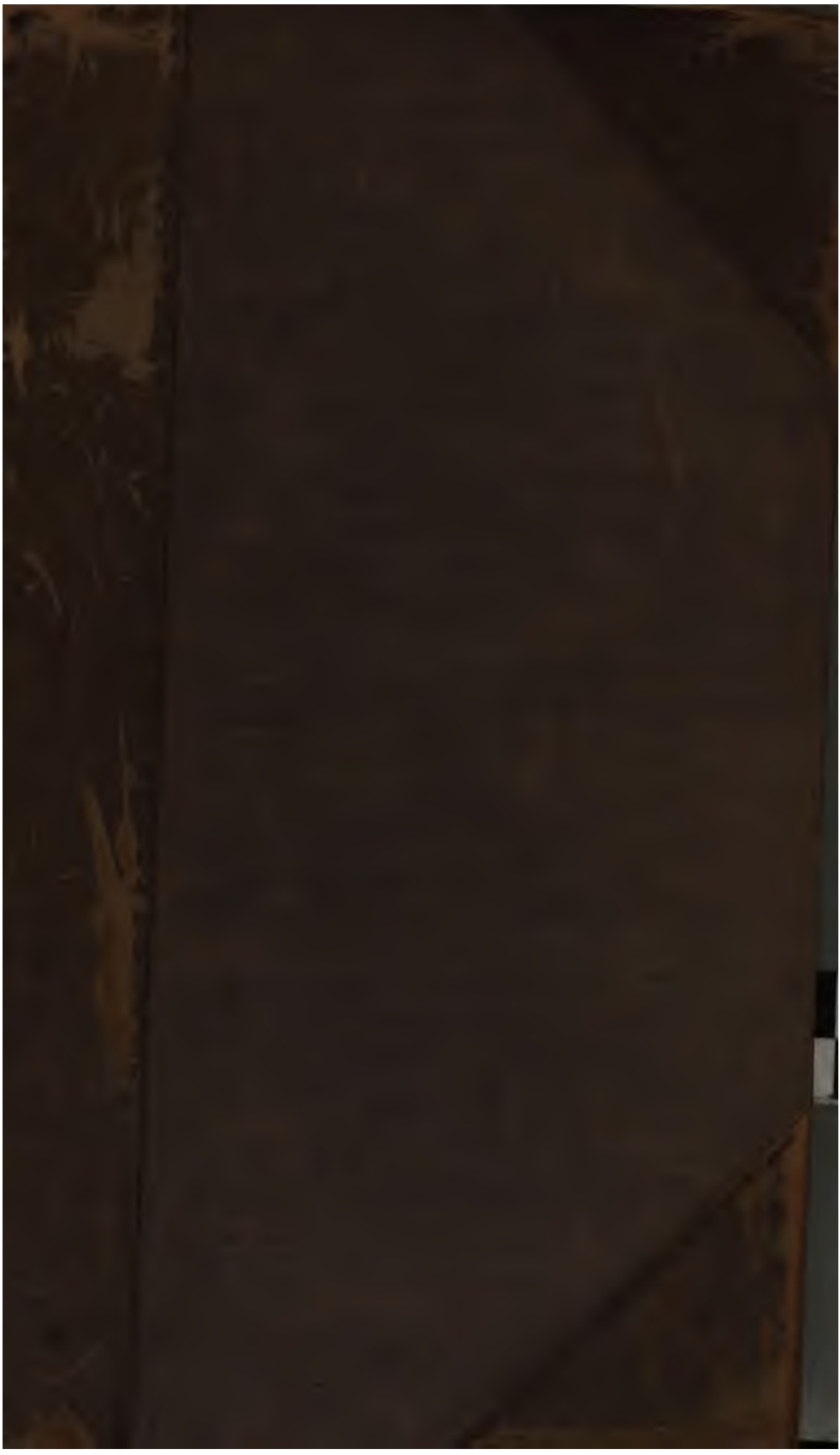

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CHRISTIAN MODES

OF

THINKING AND DOING;

OR,

THE MYSTERY

OF THE

KINGDOM OF GOD IN CHRIST:

THOROUGHLY DISCUSSED, AND RECOMMENDED

IN TWO PARTS;

1, OF THE SUBJECT,

2, ——— RELATIONS

OF THE KINGDOM OF GOD IN CHRIST.

BY THE REV. JOHN PRING, B.A.

IN THREE VOLUMES.

VOL. III.

LONDON:
BALDWIN AND CRADOCK, PATERNOSTER-ROW.

1837.

910.

G. WOODFALL, ANGEL COURT, SKINNER STREET, LONDON.

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TO CORRECT

Page 17, l. 7, *after* only, *read* ,—
160, l. 12, *after* pretensions, *omit* ,
179, l. 6, *before* were, *read* they.
200, l. 36, *after* to, *insert* it.
218, l. 17, *for* . *read* ;
232, l. 23, *for* them, *read* there.
251, l. 5, *after* this, *read* the.
274, l. 3, *for* Father, *read* Father's.
331, l. 6 and 30, *for* has, *read* hast.
372, l. 10, *for* irritative, *read* irritating.
380, l. 16, *for* in, *read* the.
399, l. 6, *for* sweep *read* sweeps.
421, l. 7, *after* well, *read* as.
423, l. 17, *for* succession, *read* success.

CHRISTIAN MODES.

PART II.

RELATIONS OF THE KINGDOM.

CHAPTER II.

MEDIATE IN UNITY.

SEC. I.

2, GOD THE SON.

1, Doctrine.—2, Evidences.—3, Objections and Errors.

" For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory,—This is my beloved Son in whom I am well pleased."—PET. II. i. 17.

UNDERSTANDING, agreeably to the definition before given, by medium generally what comes between the subject and object in any relation, it will readily be conceived that the mediate relations of a kingdom are to be found in such parties or persons as happen to come between the subjective or governor and the objective or governed, and minister somehow to the happiness and prosperity of the kingdom. It may also be conceived how the government would proceed from the subjective or governor by successive mediums, or orders of mediates, to the lowest or nearly objective; every such medium ranking lower and lower continually in succession; also how, proceeding contrariwise from last to first, the highest medium would be similarly

identified with the subjective itself in respect of government, &c., on the one hand; while on the other hand, to be what is understood by a medium, it would as necessarily communicate with or impart itself to the order or orders below. Accordingly the first medium in this highest instance, namely, of the Kingdom of God in Christ, will be that in which the subjective or supreme relation is first revealed, whether by formation, information, inspiration or any other means of communion. We have learned from Scripture to consider the First Medium in the Kingdom, which is called the Godhead, as consisting of only three Members or Correlatives; the said Medium being called therefrom a Trinity, and its three divine Members or Correlatives, *Mediates*, according to a definition before given; or else, according to common usage, PERSONS, namely, the Father, Son and Holy Ghost, which three several Persons, Mediates or Correlatives, may be considered either singly or collectively; and that too,—either exclusively by themselves, or inclusively with lower relations. Exclusively also they may be considered in a relation of either two, or three; that is, of duality or trinity, as well as singly, in a way to be hereafter observed; but at present they are considered singly or in unity; and the First Mediate having been already so considered in the relation of Subjective, the Second now occurs for consideration in the same single or absolute light of unity as far as may be.

It is obvious that the definition of a Mediate of the Kingdom as above, will include every good subject generally, as well as those particularly which are appointed to minister in the same; what is not of this class wholly nor any how being assigned to the objective, or the class that is not good for the Kingdom, but rather opposed to its happiness and prosperity; which supposes a very considerable portion of subjects to intervene, and that both naturally and officially, naturally by superior endowments, officially by different mediatorial offices and other kinds of ministration, first between God and man, and still farther

between him and some of them. These subjects offer not only an interesting, but a more sensible and familiar object of consideration than some of the topics that we have passed; and it cannot be said of either of these sorts of relations, not even of the Mediate now to be considered, as it was of the Subjective, that we have not the means of knowing them; for that we certainly have to a considerable extent, as we have of knowing all mankind, namely, by a participation of common properties; since the very highest Mediates must partake with their inferiors on one side, as well as with the uncompounded and incomprehensible Subjective on the other as aforesaid, in order to communicate with both. So did the Son of God himself in an eminent degree, being "made lower than the angels to be crowned with glory and worship" (Ps. viii. 5), to be, by God's help, the citadel, the heart, the essence of the Kingdom; the Soul or Light, giving life and light to the world by his Apostles, as by so many planets (John viii. 12; Matt. v. 14); the Head of the body, which is the church (Col. i. 18); the Head from which all the body by joints and bands having nourishment ministered, and being "knit together increaseth with the increase of God" (Ib. ii. 19); the very kernel, germ or principle of spirit and intellect,—around which all the properties of a human subject are gathered successively; nearest the mind and next the spirit, and outermost the veil of the flesh, and all in perfection, though imperfection itself, compared with the "All-glorious within" (Ps. xlv. 14). Wherefore it seems almost like proceeding with a new argument, when one ventures upon this relation—if it be named *Second*, i. e. *Second Mediate*; and with an argument requiring the more aid from above, as it is more worthy of human effort and human ambition. Considering also, that different views from this are however entertained on the subject by many, it will require every part of a regular description—evidence as well as doctrine, with notices or anticipations

of objections and errors—an arduous undertaking altogether! For

§ 1. There are different circumstances that render the *Doctrine* of this divine subject particularly embarrassing besides its sublimity; among others, for example, may be mentioned the complexity of the Second Mediate's life, nature or substance, by which the very description of his incidentals is affected as well as that of his constituents, making it almost impossible for one to speak of him particularly without giving occasion for cavil in one way or another; so that in this respect too, as well as in some more considerable, he is found "a stone of stumbling and a rock of offence" (Pet. I. ii. 8), even by some perhaps who are not of the number of those who stumble at the Word.

1. For if the incidentals of the Subject, so far as they appear, be few and simple compared with the enumeration of those which often befal subjects in his, i. e. in the middling class, the class originally destined to have the honour of his production (Deut. xviii. 15), still there will be found among them some of the highest consideration and importance: such, for example, as occur in two that we generally consider first among incidentals, and accordingly here, as usual.

1 : 2, The two first incidentals of *Name* and *Notion* will not belie their general description, founded as they are on other incidentals as well as constituents of every kind, and at the same time also equally complex. For there being no name nor notion of the Subject or Second Mediate, but what is relative in the way before mentioned, without excepting the most proper by which he is usually named and considered; and one name with its accompanying notion being but a little less proper or more common than another, when they are all brought into a regular series one hardly knows how to select among them, any more than one does how to distinguish between these two types, v. g. between the name and notion of the Subject.

Therefore, not to make a broken or imperfect enumeration of particulars, it seems most convenient to propose the whole of each type, to wit, of the said names and notions, or all the most remarkable of them here together. And so considering every name as the abstract of a notion, and the notion an abstract of some particular view of the subject; as we proceed from one view to another, it will be in the order of peculiarity or propriety just signified, or from the more common and abstract to the less continually; until we arrive at the most proper, contracted and familiar designation and view of the subject,—to one as precise as can be given without the help of analysis; which belongs to another place or section.

—1: 2, The most common or least peculiar name of every subject is the generic, or that of its kind; being here twofold, namely, *God* and *Man;* the subject of both of which, namely, of both God and man, having been already explained,—of this in the doctrine of the Kingdom, of that in the doctrine of the Kingdom's Grand Subjective, or Principal Relation, it will not be necessary to repeat the same here; but merely to apply it to the designation of this Second Mediate in either part, and the inferior first. Thus, 1 the Subject being styled a Man, for example, in Scripture (John viii. 40; xix. 5), we need not hesitate to call him a Man accordingly; as 2 no one who owns his divinity could hesitate to call him a god likewise, if he was God individually as he was man, or God by himself, that is distinct from the Father; for which purpose there must be more gods than one, as there are more men; but that not being the case, he is called God in the abstract, as from the peculiarity of his unspotted manhood he is also called Man in the abstract, and as if there was no other man.

—3: 4, After the generic name taken from genus or kind, the next descending in point of abstraction is the specific, or family name, taken from a branch or part of such kind; a name that has from the earliest times to the present been

formed occasionally by the addition of Son to the name of the parent or the founder of such branch or part of the kind; as the Israelites or Children of Israel, and in this example *Son of God* and *Son of Man*, to designate one individual or person; who being derived from God, that is God originally before all worlds, and Son of God by a conception purely divine, was subsequently, or "in these last days," that is, in the beginning of the Christian era, born of God into the world by a human conception—for quality alone among men in either instance, A PRODUCTION WITHOUT ANY PARALLEL, OR MORE THAN ONE CORRELATIVE. Man indeed, he is called Son of God, because he was born of God, not only in a beginning by the divine purpose or conception as aforesaid, but in effect likewise as having been actually conceived by his virgin mother of the Holy Ghost: and THEREFORE (said the angel) "that Holy Thing which shall be born of thee shall be called The Son of God" (Luke i. 35): God, indeed, he called himself Son of Man; because he was the Son of Man as much as any man that ever descended from Adam: calling himself likewise Son of God, as he is called—because his mother conceived him by God, the reason before mentioned: thus "perfect God and perfect man," he is also perfectly Son of each. While

—5, From the peculiarities attending his birth or production on either side, namely, on the side either of God or man, the subject has on either also a farther limitation of his patronymic, thus; v. g. 1, *The* Son of God, meaning Only, in one or more respects; 2, *The* Son of man; as if he were here alone likewise in the same way. Of which peculiarities and limitations, the first or that towards God especially, we ought to take notice, in order to comprehend its meaning and prevent misconception. For to say, that the Son of man was the Only Son of God without some qualification, would be as incorrect, as to say, that he was the Only Son of man in the same unqualified sense; seeing there have been, are, it is hoped, and also ever will be—

other Sons besides; "THAT HE MIGHT BE THE FIRST-BORN AMONG MANY BRETHREN" (Rom. viii. 29). Indeed the Only Son admits as much himself in different sayings (Matt. v. 45; Luke xx. 36, &c.). And it cannot be necessary to demonstrate the great importance of this article of peculiarity in the subject's relations, particularly in that which he claimed, towards God the Father of us all, and for which he decidedly suffered. Neither, admitting this, can any one think it a superfluous undertaking, however it may succeed, to find both negatively and positively the ground of this peculiarity, whether consisting in any fortuitous or rather in some constant respect; that is, whether in respect of incidentals or of constituents.

=1, *Negatively*, on the question therefore—

*1, In respect of *mere birth* he could not be Only Son; as all sons are born, and it was never pretended, that any son should not have been born of a father too in some way or other; if he was born without a mother, as some of the heathen poets, with their usual levity, have fabled of several of their false gods. Neither

*2, Would it be more consistent to understand *only begotten*; without some explanation, though in Scripture the Subject is never otherwise called Only; since there being no birth without a father as aforesaid, every birth will necessarily imply a begetting; and if, according to the Christian mode of thinking there be such an affiliation as that of adoption, yet the subjects so adopted will seem likewise to be regularly begotten or "regenerated," as it is said; being begotten a second time, and by the same Holy Spirit to which the birth of the Only begotten Son is attributed: the said Holy Spirit being also named perhaps the Spirit of adoption from this circumstance; "whereby (says the apostle) we cry Abba, Father" (Rom. viii. 15) to God. Neither

*3, Would it serve to shew that this particular Son, enjoyed an advantage over "his many" brethren *in some other respect*; as, for example, in respect of the simplicity,

legitimacy, or seniority of his production; perchance as being born in a better likeness or constitution, or more lawfully, or in the first degree instead of the second, third or any other from the founder of the family; as if we should say,

*4, That every righteous man is born of God; but this particularly so born, as being particularly righteous: or, this one was *more particularly* the Son of God as being more divine than others. For both these respects are comparative: and we must have something free of comparison, to make a decided peculiarity.

*5, We know that some have been considered as only sons among men, when there were others, solely on account of their *legitimacy:* but in this respect or circumstance too there is room for a correlative, if there be none for a comparison. Sons, for example, must be either legitimate or not, and one who is legitimate, as much so as another. Thus the birth of Isaac was not as one should say, more legitimate than the birth of Ishmael; for while neither of the said births happened to be criminal, the one was legitimate, and the other not. Hence that saying of God to Abraham, "Take now thy son, THINE ONLY SON, Isaac, whom thou lovest, &c." (Gen. xxii. 2). And if Abraham had had more sons after the same manner as Ishmael, and loved them all like Isaac, in the eye of the law he would still have had only this one, and this would have been his only heir: which was the ground of Sarah's demand, "Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son" (Ib. xxi. 10)—a demand that God approved (Ib. 12). So far then a son might seem Only indeed, if he were the only legitimate: but St. Paul, on the other hand, has cited this identical authority in one place (Gal. iv. 22, &c.) to insinuate the community of our eternal inheritance with Christ; as if the children of God were all equal in this respect. He says, "If children, then heirs: heirs of God, and joint heirs with Christ" (Rom. viii. 17). So Jacob and Esau were children of Abraham, and joint

heirs with Isaac: so were the twelve patriarchs, and so are all their legitimate descendants children of Abraham, and joint heirs with Isaac after the promise; unless they forfeit their inheritance by a breach of covenant, and no "repairer of the breach" (Isai. lviii. 12) come near, "to build the old waste places, to raise up the foundations of many generations," and restore their name.

Therefore it is not legitimacy alone, any more than excellence in righteousness or divinity, that can establish for the Subject that peculiarity which entitles him to the appellation of Only Son. And if we think to find it in

*6, *A priority* of birth, whether by degree or by seniority, we shall be equally mistaken. For there are two ways of dating lives in reference to a divine original, namely from the begetting or conception, and from the birth or production of the subject: and understanding all the conceptions of the Creator to be eternal like himself, we know, that still to every eternal conception there will be different grades and gestations: productions of the longest gestation being also generally of the highest grade. Celestial orders as well as individuals, and those adapted also to every station, may turn out successively from the purpose of the Creator as it glides through eternity; not at the time of their conception, for that is no time, but at the times for which they are conceived in the divine purpose—every order and individual with its own particular nativity dating from its appearance on the stage of life, and no two of them punctually coeval. As therefore we should consider it no disparagement for the subject to be born into the world after his inferiors,—for the same is no more than befel our primogenitor Adam with relation to the inferior creatures according to the joint testimony of Revelation and science; so neither would there seem to a disprejudiced mind the sought for peculiarity, or a literal seniority either, in that sort of priority alone, whatever others may think. For some thinking to find a peculiarity that might suit their prejudices, instead of submitting their judgments to

the pure Word of God and suffering them to be led thereby into the simple truth of this relation, will force themselves, and others too if they can, to imagine a seniority by decree independent of birth in this case; and that the Subject was only begotten before all worlds, because his Father put him before in his degrees of honour, as Israel might have put Ephraim before Manasseh (Gen. xlviii. 20) for example; which was no acknowledgment of seniority, as Israel observed (Ib. 19). And, admitting the Subject, who was begotten before all worlds, and born in the world to have been literally born first of all that are born of God, as well as begotten first and ordained to be first,—the Top of the chosen race in birth as well as degree, being himself when there was no other son, which of course would make him Only for the time, or until there was another; yet even this, though a great and striking peculiarity beyond all doubt, would not constitute so wide a distinction alone as one should expect in the case. For as Ephraim and Manasseh were accounted sons by Israel as much as Reuben and Simeon, his two first-born, so might others be accounted sons of God by the Father as much as his only Son Jesus Christ. Wherefore neither in this more than in any other single respect that has yet been mentioned will the Subject's peculiarity, and consequent superiority, appear to be much beyond that which might be predicted of other sons of God that are mentioned in Scripture (Gen. vi. 2; Job i. 6; xxxviii. 7), and also of our own common ancestor according to the Gospel (Luke iii. 38): which would make it appear as if we wanted some new circumstance and likewise strange beyond any that has yet been mentioned, to cause and constitute so striking a peculiarity; the cause of this peculiarity being all one with its consistence.

=2, Therefore passing now from a negative to a *positive* demonstration it may be gratifying to observe that we have indeed such a new and strange circumstance, and more than one to refer to; as for example,

*1, In the *Word of God*, by which every thing is what it is; being so peculiar in every instance, that it will never apply to more than one. So the word or *Passage* rather, describing Peter, i. e. Peter's mode or description, will apply to no other person exactly, no more will that of James or John: for hereby every one is actually made as well as described to be the individual that he is, and the only one so being or made. Of which word it may suffice to say at present, that the same coming from God is not a transient act, as with men; but a standing existence, coeval in every case with its Subject, being here the only Son of God. Accordingly St. Peter tells us; that "by the Word of God the heavens were of old and the earth standing out of the water and in the water. Whereby the world that then was being overflowed with water perished. But the heavens and the earth which are now, by the same Word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (Pet. II. iii. 5, 6, 7.)—For, as the same Apostle observes "The Word of the Lord (i. e. peculiar) endureth for ever" (Pet. I. i. 25); being the same which is here spoken of, and which is described by St. John as with God in the beginning. And every thing is by the Word, the Word itself not excepted; which is immediately of God, and God (John i. 1): as he says, "I will preach the law, whereof the Lord hath said unto me, Thou art my Son: this day have I begotten thee" (Ps. ii. 7). And as it is with the peculiarity of a person, where every form and feature helps to compose such peculiarity, so it will be here with the peculiarity of the Only Son; every particular of the Word being a distinct feature in his existence, and his existence entirely formed or composed of such features; of which some that signified negatively apart may signify affirmatively together, and others with them each in its proportion; as for example

*2, That by the Word of God and consisting in that Word for his immediate principle, or beginning,—as a man

might in earth, or an angel in Spirit, the Subject is *the immediate* Son of God: so that admitting him to be, not the only legitimate son of his Father, as Isaac was of Abraham, he will yet, technically speaking, be THE ONLY SON IN HIS MEDIUM, ORDER, OR DEGREE; or speaking more technically, and humanly enough, of that which is above human art and knowledge, he will be THE ONLY SUBJECTIVE SON.

*3, He is also the only Son *mediately* and *acquisitively* as well as subjectively and immediately; and that by the same Word saying in this behalf "UNTO US a child is born, unto us a Son is given," &c. (Isai. ix. 6): that is, given like another Isaac, and in a more important respect than legitimacy; seeing that through him we derive a participation of the divine nature, as Israel derives that of Abraham through Isaac; and to him also owe the transmission, as well as derivation of our eternal inheritance. Therefore when St. Paul speaks of Children and Heirs, "Heirs of God and Joint Heirs with Christ" as aforesaid, he evidently intimates that we are such *through* as well as with him. If moreover, God says, "In Isaac shall thy seed be called" (Gen. xxi. 12), we also read in the Word of God of his own Son, "whom he hath appointed Heir of all things" (Heb. i. 2). From which it will appear, that while the Subject had a distant relation to God in common with the first mentioned children of God, he had also an immediate relation, like Isaac, peculiar to himself.

*4, Another circumstance coincident with, or rather a feature in this instance of peculiarity resulting from his immediate birth aforesaid is, that the Subject was not born as usual of God from the world, but *of God into the world;* and not casually or indiscriminately either, but *by promise,* like Isaac, and as the end of a wonderful dispensation affecting, if not the whole world, yet the whole in which mankind are concerned. "For God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken

unto us by his Son, whom he hath appointed Heir of all things, by whom also HE MADE THE WORLDS" (Ib. i. 2). His private word or description was that of one whom the Father had sanctified and sent into the world: not of one merely to whom the Word of God came, or one who is only called a son of God, and as it were by courtesy (John x. 36): but of one, whose every constituent—intellectual, spiritual, and material, was holy or sanctified from the beginning before ever they came together meeting in one holy subject, combination or "thing" (Luke i. 35), as it is called, at his mortal conception. And if sinful creatures when they are "washed and sanctified by the Spirit of our God" (Cor. I. vi. 11) may thenceforward deserve to be called the sons of God, much more, and very peculiarly so, may he who came sanctified, or a Son of God, into the world. He was an immediate transcript or radiance of the Father's glory and "the express Image of his person" (Heb. i. 3): while they who are born from man to God will be but secondary transcripts: images of the image, as this is of God: he being born originally from God to man; as they, the other sons of whom we read, are either not born to man at all, or else from man to God. And while we are on the subject of integrity of birth, it may be mentioned,

*5, As another material difference and ground of peculiarity in the same line among other particulars of the divine Word, that the birth of a son of God being twofold or in two respects, namely by the Word of God and by the Spirit of God, so that "the whole family in Heaven and earth, which is named from him" (Eph. iii. 15), will be either "those unto whom the Word of God came," or "those who are led by the Spirit of God" (Rom. viii. 14), the Son by whom one comes and the other is given, considering his *mediation*, will be quite another son from a subject of either birth or of both. The same,

*6, With regard to the criterion of *Righteousness*; if it may be said that all are not equally sons of God, therefore

not equally righteous; so, reversing the proposition we may say, that all are not equally righteous, therefore not equally sons of God. For they who are first born in sin will ever be far from righteousness, as far as he who is born in righteousness will ever be from actual sin. This may be what St. Paul alludes to when he says, "It pleased (meaning the Father most likely) that in him should all fulness dwell" (Col. i. 19); and what is also alluded to in many other places, as by the Son himself according to St. John in this, "He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him" (John iii. 34). Which is more than can be said for any even of our poor constituents, the same being all dealt out to us by measure, as before observed.

*7, Moreover in the course of birth or descent, we also find children frequently who have but little of their parent's virtue, like "Judas Iscariot, Simon's son," for example, who was as remarkable for treachery, as his father for fidelity—derogating considerably from their birth; and being in relation to those who preceded them as it were but half born, or it may be, bred either, notwithstanding the richness of their stock, the expense of education, and perhaps every other possible encouragement. And the same may also be found by some who are born of God and degenerate: but that it could not of the only Son, of whose "fulness all we have received and grace for grace" (John i. 16): such fulness being in fact divinity itself; so that among other distinctions we may well assign him this, and call it a *fulness of parentage.* Then,

*8, For the eighth, there is another peculiarity founded on the very essence of the Word, which might be alone sufficient to qualify this one with the title of Only Son; namely, as being born or affiliated, by *another Word.* For when Adam became the Son of God, it was by this, "Let us make man in our image, after our likeness" (Gen. i. 26): but when the Subject, by this, "Thou art my Son: this day have I begotten thee" (Ps. ii. 7); being peculiar in

respect of angels too, as well as men. "For (as it is justly demanded) unto which of the angels said He at any time so much?" (Heb. i. 5.) And if in another place there is a mention of other men, "which were born, not of blood, nor of the will of the flesh, nor of the will of man; but of God" (John i. 13), which seems to be precisely the case of this Only One, it will appear from the preceding verse, that they were not born originally of God from the womb as he was, nor yet inflated with "the breath of life" before they began to move, as Adam was, and as John the Baptist may be supposed to have been from his embryous testimony to the Subject (Luke i. 41),—being considered a remarkable distinction (Ibid. vii. 28); but that they were born of God by a second birth, and also through the Only Son, as before intimated.

*9, So ample a description therefore by the Word of God, and so many concurring circumstances might be thought sufficient to establish the peculiarity of the Subject and his title as The, or Only Son of God,—the only Son, the Son without a parallel. But this description and the circumstances it includes are only one part of his peculiarity, another more striking and considerable being founded on the prophecies relating to him and the consequent expectation of all by whom they were received. There was a Son foretold (Isai. ix. 6, &c.). THIS WAS THE SON.

Therefore, as St. Paul said of the Father, "Though there be that are called Gods whether in Heaven or in earth; as there be gods (dubbed or spurious) many, and lords many, but to us One God, the Father; of whom are all things, and we in Him" (Cor. I. viii. 5, 6); so we may say, Though there be that are called Sons of God, whether in Heaven or in earth, yet there is but One God the Son according to our acceptation of the title; "and One Lord, Jesus Christ, by whom are all things, and we (sons of God likewise) by him" (Ibid.): "that he might be the first born among many brethren." And as he is thus

the only Son among many, so is he likewise the only Priest, Mediator and every thing of the kind, though he has made many (John iv. 37; Rev. i. 6). "And he is before all things; and by him all things consist." He is the Only living man, because we live in him (John vi. 57; xiv. 19): he is the Only Image of God, and we are his glass to reflect that image (Cor. II. iii. 18): he is the Only Word of God; and we are his echo (John I. ii. 7); he is the only righteousness of God; and his righteousness only, ours (Jer. xxiii. 5, 6). As the Son can do nothing of himself (John v. 19); so can we do nothing without him (Ib. xv. 5). He is the Only Holy (Rom i. 4); and his holiness, ours (John xvii. 19): he is the Only Glorious; and his glory ours (Luke ii. 32). "Thou only art holy; thou only art the Lord; thou only, O Christ with the Holy Ghost art most high in the glory of God the Father" (Gloria in Excelsis): God within as well as without; both generated and regenerated; the adopted, born and begotten Son of God: the only begotten, thrice born Son of God; "born of water and of the Spirit"; born in the womb of a blessed virgin, born in the womb of time, born in the womb of eternity.

Hereby may appear the peculiarity of this one among all the Sons of God, that were ever born into the world; whether it were immediately by the Word, as with Adam, or mediately through him likewise, as with all those of Adam's posterity who have the happiness to be—re-born. But we shall still have a very imperfect idea of the Son's peculiarity, with its most important feature, if the same be not traced to a higher point than it has been yet; from man to angels, from earth to Heaven, from time to eternity. Sufficient data have already occurred incidentally, to shew that among the host of angels or intellectual spirits that are born of God without any alloy of matter, or any other alloy, besides the heavenly medium in which they subsist, and of which they so far consist, there is none like this, whom the Father "hath appointed heir of all things" (Heb. i. 2);

yet not for that appointment only, nor so much as for the peculiarity of his birth which has been considered. It is the being born of God solely and immediately without any sort of creation that constitutes the proper peculiarity of the Subject's sonship in respect both of angels and men. He is God, born of God only not born of God and earth; nor yet of God and the more glorious medium of Heaven, as angels may be supposed to be; but of that by which the Heaven and earth including angels and men among other constituents were created, THE ETERNAL WORD.

Of all the heavenly sons of God each has his several gift or patrimony, no doubt; his particular share and cast of spirit and intellect, which is his proper person by the Word of God: but here we have one, not born by the Word, but the Word born; which being a limitation itself, is yet without limitation. "For God giveth not the Spirit by measure unto him." "And he is before all things; and by him all things consist" (Col. i. 17). Were it otherwise, were he only one of the innumerable host whi ch we understand by the Sons of God above, who have no alloy of human nature, nor ever had, we could not ascribe to him some of the incidentals to be hereafter enumerated, nor look up to him for unequalled benefits, to be also enumerated, which we hope to derive from this HIS NATURAL SUPERIORITY.

—6, The other very peculiar and acknowledged patronymic *New man* above mentioned, which St. Paul proposes to the Ephesians and recommends to their preference, is intelligible enough; signifying somewhat like the Son of a new bed, as Adam was son of the old earth. "As the truth is in Jesus (says he). That ye put off concerning the former conversation, (so far as concerns YOUR PREVIOUS MODES) the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on THE NEW MAN, which after God is created in righteousness and true holiness" (Eph. iv. 21—24). Also with respect to

—7, The corresponding name of *Second man* or *Second Adam*, which is applied by St. Paul in like manner to this same divine person (Cor. I. xv. 47) in contradistinction to the first, there can be little need of comment; as it seems clearly explicable by the consideration of the Subject having taken the primitive form of man without his acquired taint, "the previous modes" aforesaid, an evil character stamped on the first issue or creation, and superseded by the second,—an evil character acquired by the First man, and naturally transmitted by him to posterity. For if the Second man took flesh of the substance of his mother, he took righteousness, if we may so say, of the substance of his heavenly Father; receiving from him a new mode of existence (new however, for the state) at his incarnation, which, although considered as a begetting, was in fact more like a second creation; as it is still with others at their new birth or putting on of the new man; which after God is CREATED in righteousness, &c. And thus the Second or New man is also the "First born among many brethren" (Rom. viii. 29); as well as "the First born of every creature" (Col. i. 15), a priority of far greater comprehension.

—8, Besides the patronymic or family surname, other names, titles, or epithets, are also applied to this doubly related subject in great abundance, being derived from his offices and relations on either side; namely, to God upward, and to man, of all creatures particularly, downward from the more common to the more proper, and finally to those by which he is both commonly and properly known, as before intimated. And so, founded on the superior relation of his highest presence, whether by seeing, hearing, or feeling, and answering to the inward relation undermentioned, we find the name and notion of *Image, Likeness, or Character* of God applied to this his only Son and proper Idol; as for example by St. Paul (Cor. II. iv. 4; Col. i. 15; Heb. i. 3); and also by himself (John xii. 45; xiv. 9, &c.). In one of these passages the subject is

literally surnamed, "The Character of the Divine Substance;" an expression that seems more significant than Character alone, and also preferable to that of Idol, Likeness, or Image; as not only better suited to intellectual observation, but also freer from the danger of idolatry. For any senseless devotee may worship an idol, likeness, or image: but there must be understanding in the subject, to worship character; and more than human understanding, to appreciate a character like this.

At the same time, however; this image, if we call it Image, is not to be expressed, or not to our species, in the natural lineaments of its original or kind; as the likeness of one unproductive intellectual may be expressed to another purely by communion, or of one man to others in the lineaments of his posterity. We cannot see even the Son as he is at present: if we could, he would not be an express image of the Father, who is naturally invisible: and as he cannot be represented or personified in invisibility, so neither in any other positive property; there being no property belonging to Him otherwise than negatively and incidentally, as before observed. Hence, therefore, even this universal Image of God will only yield an outward and superficial resemblance: but still a resemblance that we may be happy, and also able, if we will, to copy or transfer into our hearts by faith, and onward to others likewise; as St. Peter tells us, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light" (Pet. I. ii. 9). And this light or life, the best part of the image, we may also imbibe by communion. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (Cor. II. iv. 6).

It is true that St. Paul appears to intimate an essential rather than an outward, superficial, or characteristic re-

semblance, not only in the passage now cited, but also in another place, by stating the subject to have been, not the form, but "in the form of God" (Phil. ii. 6); as man was originally created (Gen. i. 27); which passages being compared would afford a very strong presumption in favour of the essential likeness. But what may have been considered as likeness or resemblance in this respect is rather unity or participation: and the case may be easily reconciled by understanding the subject, in the form of God, to be what he was to those who saw him,—not what he was to God before an eye had been formed for the purpose; being to them the image of an image which was the Image of God; as writing may be the image of a character, which shall be, without one vital property, the image of a saint. For, as St. Paul tells the Corinthians, that they are his epistle written in his heart, &c. (Cor. II. iii. 2), so it may be said of the Incarnate Word, that he was God's epistle to mankind,—a message of God to them, "written, not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart" (Ib. 3). He is a Visible Image of the Invisible God—in character, an image drawn in human essentials and divine characteristics; having succeeded or replaced the glory in the temple, or the cloud covering the throne. He is our Shechinah; the seat of the divine Presence upon earth first, and now in Heaven at the right hand of the Father; the immediate object of all the worship that is offered from this sublunary state ultimately to God Most High.

It may be seen, therefore, how this Image comes to be a Mediator between God and man, which is in the way of apprehension; the said Image being, as a character to one and a notion to the other, identified with both. And so our notion will, if correct, be to this divine Image or Character, and through that to the Great Original, in the same relation as the law to the gospel; "having a shadow of good things to come, and not the very image of the

things" (Heb. x. 1.). For it has been already observed* in the course of this discussion, (may it have the effect of bringing words a little nearer to notions, and notions to things, than usual in some respects!) that our notion of a subject is one thing, and its natural character, image, or presence, another: and so we find in this case with respect to the natural Image of God. Christ is this Image, obvious at all times and to all persons by the medium or communion of the Holy Ghost: but still Christ, the Image of God, will be one thing, our notion of God by Christ another; being a rare deity for some, and not overlike for any,—though the truest that its subjects have been, or may be, able perhaps to conceive of God. And so far the Father may be seen mediately, though "no man hath seen God immediately at any time" (John i. 18); and "he who hath seen the Son hath seen the Father" (Ib. xiv. 9): that is, not directly in Himself, but mediately by his Son, and in the manner aforesaid. And this is the same as may be said of his glorious creature, the sun, on the occasion of a man standing with his back to the same (as many have turned their back unto God and not their face, Jer. ii. 27) and viewing its image or reflexion in the silvery lake. For here a man is said to view the sun, when he only views its image: and with the same propriety of speech a man may be said to see the Father, when he sees his Image as Philip saw Him. But what Philip drew from this sight was only a notion, Philip's notion; and not the Father's image. So no object can have more than one image for all, though reflected a thousand times and in a thousand different lights: and though all men should have different notions of it, yet the Image of God will be but one to all, like the sun; and he must be one to all who are subjects of the Holy Ghost.

Hence, too, any efficacy that we may attribute to the notion of God, or a sense of religion, is attributable in like

* Vol. I., p. 183.

manner, and rather more directly to this Image, or to our notion of the same. As for other images, the prophet may very well ask concerning them, "What profiteth the graven image?" (Hab. ii. 18) which is a teacher of lies. But this is an Image that can profit, being a teacher of truth. The influence of an image or personal conception, on our behaviour may be very great, and very perceptible by chance, if its manner be not. We know, that the presence of a worthy man, or only of his image or likeness, or, what is more, only the thought or recollection of his presence when absent, and on his way perhaps to a better place, may be at once both for a check to bad habits and an incentive to good; witness the effect of such presences, images, and recollections in the old Roman republic; which presences and the like, however, had all of them some alloy of human frailty or evil custom. But if the image of a faulty original could produce such an effect, how much more that Medium of wisdom and virtue, that Image of God himself, as faultless as omnipotent, which we adore in Jesus Christ! "whom not having seen we love!" (Pet. I. i. 8.) For it acts like lightning; "piercing even to the dividing asunder of soul and spirit, and of the joints and marrow" (Heb. iv. 12): not injuring its favoured objects however; but converting them and bringing them to God instantaneously from any distance, and forming our habit by the Spirit which it begets or infuses: while another image or likeness shall creep into our affections perhaps on sight only, and perhaps by degrees, operating chiefly through the effect of habit. Such being therefore the efficacy of this genuine Image of God upon earth, is it much to attribute to his prospective wisdom the purpose of keeping a way clear for its reception by his Word from Mount Sinai, prohibiting the use of graven images for ever? (Exod. xx. 4.) Ever blessed be the same for keeping such vanities out of our way, and favouring us with an Image of his own production to worship!

—9, Another epithet parallel with the last mentioned,

but more expressive of its object, is found therefore in *the Word*—these two expressions, namely Word and Image, being so far synonymous as they equally relate to one Object: yet there is some difference between them; the new term denoting more and also a more intimate resemblance of the Subject to his Father or Archetype than Image, the last mentioned; especially in the original tongue, as Logos. For "the Word," which stands in English for λογος, will not literally express half its meaning; since the word of a person literally taken has only a direct allusion, as descriptive of some foreign matter; but λογος has an inverse meaning likewise, as descriptive of the subject or speaker. And therefore, to express the twofold meaning of λογος, we must employ two correlatives, namely Mode and Mandate; that to represent the inverse meaning, and this the direct; that the Mode or Ratio of the Deity, and this his will or conception; that his own indescribable Image, and this his image or description of other objects as well; the same being made thereby. FOR OBJECTS ARE NOT DESCRIBED TO HIS CONCEPTION, AS TO OURS; BUT BY IT.

Of these two meanings, or Types, if we may so call them, of the divine Word, namely Mode and Mandate, the former is intimated by St. John, where he says, "In the beginning was the Word: and the Word was with God; and the Word was God" (John i. 1); the latter by St. Peter, where he says, "By the Word of God the heavens were of old, and the earth," &c. (Pet. II. iii. 5); and they will stand to each other in the relation of cause and effect on the divine Word going forth any how,—that is to say, by Spirit, birth or incarnation; by assimilation, creation, or any other sort of effect or production; also by *mandate*, instruction, information, prohibition, or any other sort of revelation, whether by signs, or by sounds, by visions, dreams, or any other conceivable medium. And as the first of these types, here called Mode, is an object to the second, generally called Mandate,—so will this likewise

become in turn an object to certain perceptions, namely, to those for which it is intended—with consequent acceptance and obedience, veneration, worship, contemplation, revision, description, and the like: to which same perceptions however, the original Word or Mode will be no accessible object; "dwelling in the light which no man can approach unto" (Tim. I. vi. 16), and being only perceptible by the medium just mentioned.

For, as the apostle writes, and as the Psalmist wrote before, speaking of the knowledge of God, "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead" (Rom. i. 20). "Unto thee, O God, do we give thanks: yea, unto thee do we give thanks. Thy Name also is so nigh: and That do thy wondrous works declare" (Ps. lxxv. 1, 2): meaning that the Presence of God is everywhere; being shown by its proper vestiges or effects, and particularly named thereafter.

So the Name of God itself is but another name for the Word: and the Word is the intellectual Presence of God, or God present in intellect; the manner, form, or mode of the same being regulated or governed by its object, that to which it appears; as first, God with God before all worlds, then God with angels and men, perceptible in the world as long as the world was worthy and capable of such a perception; thereafter in the world imperceptibly, except to the unfallen angels, and to restored or regenerate men; but in or with Christ always identically, first in his eternal beginning before all worlds, then in his divine person and sacred Mystery or dispensation—both growing on together, namely his person by assimilation and Mystery by diffusion, through time, and eternally after, towards perfection.

For in him, that is in Christ, we have the mind of God, who is all mind; as in his apostles "we have the mind of Christ" (Cor. I. ii. 16). "And the Father loveth the

Son, and sheweth him all things that himself doeth" (John v. 20): as called His friend (Ib. xv. 15), and taught, in like manner by him, an apostle might declare again to his brethren in their turn "all the counsel of God" (Acts xx. 27). But in such mind or counsel it will be necessary to apprehend a particular as well as a general intellect, or a form as well as a substance of God: in which form we have the modal Word, the Image, the Glory of God; intelligible as a form, but indiscriminable as a substance; being "God of God, Light of Light," &c.; only mediated, revealed, or levelled to a human capacity in the person of Christ; as the apostle says, "In these last days" (Heb. i. 2); that is, beginning with the evangelic era of his incarnation, of which there will be more to be considered in the view of that, namely, of the subject's present state.

There is an abundance of other names, and drawn too from every department of the Kingdom parallel to those of Image and Word just considered to denote the Presence of its Subjective in this Second Mediate: as from the incidental department Name, Testimony, &c.—from the intellectual constituent Sight, Hearing, Voice, Mind, Wisdom, —which are more consonant with the last-mentioned Word, not only than those incidental derivatives but also than the spiritual constituent Power, Breath, &c.; as other expressions taken from the material department like Eyes, Mouth, Lips, Face, on the contrary, agree more with Image. And if any one should think, that no name yet proposed has enough of the original Object to which it refers, there is one unexceptionable on that account in a term lately mentioned, namely,

—10, *Presence* itself, of which we have a very early notice in the written Word—as early as the first offence and consequent flight upon record: "when Adam and Eve heard the Voice of the Lord God walking in the garden in the cool of the day, and they hid themselves from the Presence of the Lord God amongst the trees of the garden" (Gen. iii. 8).

But the most particular, and as it may be said, most PERSONAL mention of Presence being itself a more personal epithet than some of its tribe—as a Form or Medium of the Deity, appears in the account of that remarkable petition of Moses for the people, and God's reply assuring him of protection for himself and them, "And Moses said unto the Lord, See, thou sayest unto me, Bring up this people: and thou hast not let me know WHOM THOU WILT SEND WITH ME. Yet thou hast said, I know thee by name, and thou hast also found grace in my Sight. And consider, that this nation is thy people. And he said MY PRESENCE SHALL GO WITH THEE; and I will give thee rest", &c. (Exod. xxxiii. 12, &c.) He says likewise of that great leader elsewhere, "With him will I speak mouth to mouth, even apparently, and not in dark speeches; AND THE SIMILITUDE OF THE LORD SHALL HE BEHOLD" (Num. xii. 8), being the sign or vehicle of what we are considering, like Image, &c., before mentioned.

There cannot however, be a nearer term for the relation of God in Christ than this of Presence essentially, and characteristically Similitude; which is his Shechinah or standing Presence: his naked Presence* having never been seen. Neither can there be any term that shews such relation in a greater variety of positions, all intimating the necessity and inseparability that exists between the two subjects. For can a man be separated from his own presence? then may God be separated from Christ. Can a man be separated from his own likeness or similitude? He

* In understandng however the Presence of God to bear a more personal meaning than some of its correlatives, as Image, Word, Similitude and the like—we cannot suppose, that it literally denotes a person distinct from the Being to which it is applied; any more than Numen, its Latin synonyme, and about as near a paraphrase as we shall find perhaps for the term in any language. For the Latin philosophers and poets are apt to speak of their Numen Dei precisely in the same manner as above exemplified of the divine Presence, or as they would simply speak of Deus, their Deity or Divinity. Witness such phrases as these, "Cultores Numinis;" "Amicum mihi Numen;" "Conscia Numina veri;" "Exorabile Numen," &c.

cannot that, however many and unequal likenesses may be taken of or from him. There cannot be a more significant term for our union with God through his means, whereby the Divine Presence is naturalized, and made at home as it were in our kind; not resident merely, but at home and stationary, or as it may be said inseparable. "For I am persuaded, (says the Apostle,) that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus, our Lord" (Rom. viii. 38, 39).

—11, But still "the Presence of God" does not necessarily signify his Presence with us. He may be relatively present with other beings, as it is written, "God standeth in the congregation of princes: He is a Judge among gods" (Ps. lxxxii. 1), or with superior beings compared with mankind: and He may be absolutely present in Himself again, as he was before creation; not being present with mankind in either case. His Immediate Presence therefore considered in relation to himself will require another name to denote his presence with us: and that he has in "*Emmanuel*, which being interpreted is, God with us" (Matt. i. 23).

It should also be observed, that while the name of Emmanuel has been particularly appropriated to the Subject, and so far may seem to bear a more limited meaning than Presence alone: for this may be with angels as well as with the Father, but that only with us, which is generally understood of mankind,—the meaning of the expression may be still farther limited by considering ourselves personally or particularly understood in the pronoun US, as being individually the objects of that presence. For Emmanuel, being interpreted God with us, may be understood in both relations, that is both collectively and individually of any number or connexion: thus he may be present at once as well with those who like to read of Him

for example, as with the devoted scribe who takes such a pleasure in mentioning his Presence, and only regrets—that he is not allowed to enjoy more of it.

—12, The production of Divinity therefore, being thus deduced from its source, and brought down to the level of our apprehension by different mediums that have been mentioned one after another, is now perceived constant in *Christ*, *Shiloh* or *Messiah*. The names that have been mentioned hitherto were not so much like names as epithets, being only used occasionally to denote some particular relation or character of the subject: but these; while they have also the same use or effect, will not be quite so occasional; as we find in the example of the first of them, namely in CHRIST; a surname that may also be regarded as epithetic, and somewhat more,—from its frequent and almost common occurrence with the proper name of the subject. It is always necessary to refer to a subject of whatever description by some name either proper or common, and frequently in the former case by more names than one: so here is Christ, a surname, if it should not rather be considered as a title (and not very peculiar) added to the proper name of the subject, Jesus: and making therewith his usual designation of Christ or Anointed Jesus: which means Jesus, the anointed of God; or an universal King, the Organ of Omnipotence—of the King that ruled Israel before any other king was anointed, or desired, or thought of,—appointed before either to the throne of David, and to the Sovereignty of the people of God, as he was appointed to the patriarchate of mankind before Adam lost it; all together an universal and perpetual sovereignty, applying not only to the seed of Abraham after the flesh, but also after the promise, saying "I will bless them that bless thee, and curse him that curseth thee, and in thee (or "in thy seed," Gen. xxii. 18, which is Christ) shall all the families of the earth be blessed" (Ib. xii. 3). "His name (Christ) shall endure for ever; his name shall remain under

the sun among the posterities (nations of Christendom especially) which shall be blessed through him; and all the heathen shall praise him" (Ps. lxxii. 17).

It will not be necessary to notice this well known epithet of the Subject or Second Mediate accruing from his highest relation any further, as it applies to him: but lest any misconception or offence should arise from its application to others, it may not be amiss to remember in this place, that if the same expression of Christ or Messiah be so applied; which indeed it is to other ministers of divine Providence, whether Jewish or Gentile, royal or prophetic; as to Saul (Sam. I. xxvi. 16, &c.), to David (Ps. cxxxii. 10, &c.), to Cyrus (Isai. xliv. 28), to the prophets (Ps. cv. 15), this is no more than happens likewise by other titles of the Subject; as Lord, Saviour, Judge, Redeemer; nay, even with that most peculiar title, the Son of God; and is of no consequence. For the communication of this, or of any other term to other subjects has nothing to do with its application in the present instance.

—13, Angel and Spirit are also common names: but the commonness of these names does not forbid their application to the Subject in the sense of a relation or presence, and not of a natural form or person; the angelic relation being here tripartite, namely to God as his angel or missive Spirit, to man as the object of this mission, and to the Mystery or Covenant as its subject. For considering the spirituality of the Subject, or viewing the subject in a spiritual light, we may regard him as a subject of many particular spirits; of which some excellent forms have been already exhibited, and with many more are to be read of in Scripture. Thus we read of the Spirit of wisdom, judgment, understanding, counsel and knowledge (Exod. xxviii. 3; Deut. xxxiv. 9; Isai. xi. 2; Eph. i. 17), all intellectual spirits; of the Spirit of glory and the Spirit of grace (Pet. I. iv. 14; Zech. xii. 10; and Heb. x. 29), which are supernatural; of the pure Spirit of meekness (Cor. I. iv. 21; Gal. vi. 1), and others—in the same

manner that we read of the Holy Spirit, the Spirit of God and of the Lord; from which all those proceed,—and in which they meet again, centering as it were in the Spirit of Christ (Pet. I. i. 11): which is the *Angel or Spirit of the Covenant, of the Christian Institution*, OR OF THE MYSTERY OF THE KINGDOM OF GOD IN CHRIST.

For however distinct we may consider the principles or spirits of properties so different as wisdom and love and truth and power and glory and grace appear to be, there is no difference in their root: "but all these worketh that one and the self same Spirit" (Cor. I. i. 12, &c.): and there can be no contradiction in ranging them under one head; as exemplified in a passage of Isaiah lately cited, and in many others,—among the rest in that of Paul to Timothy: where enumerating several of them together he says, "God hath not given us the spirit of fear; but of power and of love, and of a sound mind." And understanding the matter thus, we need not scruple to assimilate also the Spirit of the Mystery with its Author, and call it THE SPIRIT OF CHRIST: meaning thereby the power, character and general effect of his existence: as the substance of the Mystery may be called, the body of Christ; meaning his example at large or in detail,—i. e. all the outward and obvious part of his life upon earth whether in saying, doing, or in suffering.

The SPIRIT OF CHRIST is the proper antidote to that foolish and flagitious spirit which reigns so widely, and so terribly corrodes the sons of care: it is a boon that wisdom offers in vain to the simple ones, to the scorners and to them that hate knowledge (Prov. i. 20, &c.): and a delightful refreshment that it offers to world-weary people, to the sin-weary, to the weary of every description—in these words "Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Mat. xi. 28, &c.).

And this way of naming or translating the subject is sufficiently warranted by precedents in the Gospel: where Christ's holy institution is not infrequently designated by the personal appellation of Christ; implying the substance and particulars of his moral life or existence.

Thus, according to authorities annexed, Christ is the power of God and the wisdom of God to those who are called, though foolishness to others (Cor. I. i. 23, 24). In him is the law, or the substance, of the spirit of life (Rom. viii. 2). He is the spiritual Rock of which the fathers or patriarchs drank (Cor. I. x. 4); lives in his disciples (Gal. ii. 20); and is their life (Col. iii. 4), except they be reprobates (Cor. II. xiii. 5); being all in all with them (Rom. xii. 5; Cor. I. xi. 3; Col. ii. 3, &c.); a rallying (Eph. i. 10), renovating (Cor. II. v. 17), illuminating (Eph. v. 14) and invigorating principle (Phil. iv. 13; Rom. vii. 25). He is the end of the law (Rom. x. 4): which was "our schoolmaster to bring us unto Christ" (Gal. iii. 24), is preached (common) by the rulers in the church without any variation (Heb. xiii. 8): and being learned by those who hear him preached (Eph. iv. 20, 21), and received by them as the root and rule of their conduct (Col. ii. 6; Rom. xiii. 14) is thus formed in them (Gal. iv. 19), and dwells thenceforward in their hearts by faith (Eph. iii. 17), the hope of glory (Col. i. 27). But Christ is of no avail to those who take him by halves (Gal. v. 2, 4): has no concord with Belial or idolatry (Cor. II. vi. 15, 16); nor yet with VAIN philosophy, or that which is not founded on Christian principles of religion and morality (Col. ii. 8). For in comparison with Christ, or his doctrine and principles, there is nought worth knowing or possessing (Phil. iii. 8; Cor. I. ii. 2).

The same is also the Word of divine grace (Acts xx. 32); the Word of faith (Rom. x. 8), of life (Phil. ii. 16; John I. i. 1), and purification (John xv. 3; Eph. v. 26) of God and the Lord (frequently): being One with the Father and the Holy Ghost (John I. v. 7). "His name is called the

Word of God" (Rev. xix. 13): "and he hath on his vesture and on his thigh a name written, THE KING OF KINGS AND LORD OF LORDS" (Ib. 16). The Word (as well as Christ) is also preached (Tim. II. ii. 15; iv. 2), and engrafted on obedient hearers (Jam. i. 21); affording them growth and nourishment, and being to them a precious possession (Pet. I. ii. 7), but to the self willed and disobedient a stone of stumbling and rock of offence (Ib. 8).

Thus Christ, the Word, and the genuine institution of Christ, or THE MYSTERY OF THE KINGDOM OF GOD IN CHRIST, appear to be essentially one; as well as Christ and his Spirit. For Christ is what he thinks, and says, and does: and what Christ thinks and says and does is Christ. The same may also be said of any other moral agent in the abstract, that is, independent of adventitious circumstances, or what are here called Incidentals; as dress and diet, rights, property, habitation, profession and the like: any other moral agent on earth or above the earth, be he dressed or naked, fed or famishing, rich or poor, well housed or houseless—by thinking, saying and doing with Christ may be one with him and his; even as he is one with the Father (John xvii. 21), doing whatsoever he seeth Him do. "For what things soever he doeth, these also doeth the Son likewise" (Ib. v. 19). If therefore, Christian Reader, our modes of thinking and doing are truly Christian; if we think and say, and do with Christ according to the spirit of his holy institution, then "dwell we in Christ, and Christ in us; we are one with Christ, and Christ with us", as the branches are one with the vine (Ib. xv. 5). Who can say on the growth of a vine, what may be of the body, and not of the branches, or what of the branches and not of the root; when there is but one mode for all? Even so it is with all who are united to God in one Word by Jesus Christ; who is the Medium of mercy from Heaven, and also upon earth; or, as St. Paul avers, "the head, even Christ; from whom the

whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (Eph. iv. 15, 16, 17) ——But this is A MATTER OF MANY RELATIONS.

—14, The commonness of spiritual and angelic epithets cannot be any argument against their application to the second Mediate: for the titles or epithets of *Teacher, Minister, Pastor or Shepherd, and Guide* are as common as they; but their commonness does not detract from the force with which they are here applied to a Minister, Teacher, Shepherd, &c., without any parallel,—to THE LONG EXPECTED TEACHER FROM GOD: of whom, alluding most likely to the divine promise by Moses (Deut. xviii. 18), they used to say in Israel about the time of its occurrence, "that Messias cometh which is called Christ: when he is come, he will tell us all things" (John iv. 25). The name of Pastor, or SHEPHERD, as more commonly said, is a very expressive epithet for the divine subject, and particularly endearing to the sheep—to those who "are the people of his pasture and the sheep of his hand" (Ps. xcv. 7). "And he shall be our guide unto death" (Ib. xlviii. 13), "to guide our feet in the way of peace" (Luke i. 79). Neither does it seem, as if the dear epithet of Shepherd was the less liked by its Object for being humble or common.

—15, But if Teacher, Minister, Pastor, Guide, and such other common epithets should be thought too humble for their present application, we have others in the same line of an higher and consequently more peculiar meaning, as "*Sun of righteousness*" (Mal. iv. 2): "*the Way, the Truth, and the Life*" (John xiv. 6), "*the Resurrection and the Life*," (Ib. xi. 25), "*the Light and the Life of the world*" (Ib. viii. 12), or "*of men*" (Ib. i. 4), "*The True Vine*" (Ib. xv. 1), "*The Bread of Life and of God*" (Ib. vi. 33, &c.). And many more epithets there are of the same high figurative import; which would describe

the subject not only as a teacher of righteousness, of the right way, the truth, &c.; nor only as a dispenser of the bread of life; nor only as the means of our salvation, and support, with peace, happiness, and a joyful resurrection —but also as the thing itself to us, or the subject matter of each: so close is the consequence. "And this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS" (Jer. xxiii. 6). "For he is our peace" (Eph. ii. 14). He is our righteousness and truth; our life, a stock of wisdom and courage for us poor, weak, wandering, and benighted travellers to find our way home by, and beyond, to life and immortality,—a True Vine indeed, as he says to his disciples, bearing fruit to, and through them of the very best quality by the blessing of God. "I am the true vine, (says he) and my Father is the husbandman . . . I am the vine; ye are the branches" (John xv. 1, 5). And that he truly is; being to mankind both by imputation and conversion what was taught or otherwise communicated by himself and other prophets or teachers from God; as Samuel for one, telling the children of Israel, "I will teach you *the Good and the Right Way*" (Sam. I. xii. 23): which is Christ; as he owns (suprà). The "*Way of the Sheep*," meaning his followers, especially is a most appropriate name and one of his own choosing—to denote that our way to salvation and future happiness lies directly through him, that is, through CHRISTIAN MODES, or the particular example and description of righteousness in thinking and doing by him delivered to our hands and exemplified to our eyes; as it is said "Thou shalt shew me the path of life: IN THY PRESENCE IS THE FULNESS OF JOY: AND AT THY RIGHT HAND THERE IS PLEASURE FOR EVERMORE" (Ps. xvi. 12).

—16, We should be loath to disuse any of these epithets which are so full of pleasing associations, and must ever appear as grateful to their employers or bestowers as to their Object or Receiver. As many of them as have a favourable relation to mankind, and they are most, cer-

tainly ought to be dearest to men; but among all, as there is none perhaps more just, so may there be none that bears a more grateful allusion than one responding to "The Lord our Righteousness," which is *the Sun of Righteousness* above mentioned; a title that has been prophetically applied to the Subject, and with historical precision; being founded on a divine relation that makes him not only righteous in himself, but righteousness also in others. For any man may be righteous to whom the Lord shall send or impute righteousness, that is righteous objectively: but he, as God and Lord on one side, is a sun, or rather The Sun or Source of righteousness to all who are righteous; in the same manner as another sun may be the sun or source of warmth to all who are warmed by his beams. And as the sun is a principal medium of light and warmth to all this nether world; so Christ shines forth above the sun in his Father's glory (Matt. xvi. 27); all our perfections whether moral or intellectual being only so many scattered rays reflected on us by this SUN OF RIGHTEOUSNESS: which has a far more glorious effect in the grace it diffuses every way through heaven and earth, than the stars in the firmament (Dan. xii. 3), though it would be a dismal creation, if the same could exist, without them; and, in a lower respect, like the creation without his enlivening grace. For it was by shining and not by seclusion during his earthly residence, that he appeared to be the Christ or anointed of God: and as he had different kinds of evidence to prove this title against different pretenders; as truth against magic, wisdom against cunning, gentleness and humility against wild ambition, and intrinsic worth with incidental poverty against constituent poverty and titled insignificance,—so likewise against all the retired hierarchs of East, West, or South—by shining openly to the glory of God, as he bids his disciples (Matt. v. 16), and enabling them also to shine by him.

—17, For if the disciples called him their *Lord*, or if he called himself their "*Master* and Lord" (John xiii. 13), it

was not on account of the lording it over them, nor on account of any temporal advantage whatever that he pretended to; but on account of his spiritual sovereignty and general protection, as hereafter signified.

—18, Also as *Judge* and *Pardoner*, two other sovereign characters, our True Lord and Master possessed a very different authority from that which appears in the common rate either of judging or forgiving. And whereas these offices are but partially implied in other titles, in that of our Lord and Master their inference is unlimited with respect both to duration and extent, as of one who had power both to inflict, and either to enforce or remit, the heavier spiritual penalty, as well as the corporeal; and the future, as well as the present. For it was as easy with him to say to the sick of the palsy, "Son, be of good cheer: thy sins be forgiven thee" as it was to say, "Arise, take up thy bed, and go unto thine house" (Matt. ix. 2, 6): and the supercilious, self-forgiving Pharisees would have done better every one of them to ask himself, "Who is this that forgiveth sins also?" than to ask One who had power on earth to forgive sins; and no earthly call to forgive himself.

—19, Those two titles or authorities, one competent to acquit or condemn only upon trial, and the other to pardon or reverse its sentence, are so opposite, that they may seem incompatible; and how much more so, two others arising from these, which are the titles of *Troubler* and *Pacifier!* But still they are also applicable; and no wonder, since the logos or description of the subject is full of incompatibilities, as will more clearly appear the more we consider the same. Thus, to read one of his sayings one would suppose, that there was to be no more peace in all the earth after his appearance in one corner of it. "Think not, that I am come to send peace on earth: (said he) I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own house-

hold" (Matt. x. 34—36). One should not think this a way to make peace among men: and if he says again, "Blessed are the peacemakers" (Ib. v. 9), it would not seem by his own confession, as if he was one of them; on the contrary he would rather seem to be setting every man in Israel against other—like the confusion predicted of Egypt (Isai. xix. 2), but which has not been peculiar to that divided state: and, what may seem worst of all; he is equally remarkable, for setting every man against himself. Yet we hear him in conclusion, after creating all this division and tumult, accosting those who were so troubled with angelic suavity, and inviting them to repose. "Come unto me all ye that labour and are heavy laden, and I will give you rest. (Says he) Take my yoke upon you, and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light" (Matt. xi. 28—30). And true enough it is, as we find by experience—THAT IN HIM WE MIGHT HAVE PEACE (John xvi. 33), when all the tumult and division that he has been raising both around and within us appear to have been no more than was necessary for separating the good from the evil, and the spirit from the earth; as wine is separated from the lees.

For every man, or if not every man, yet most men have some good motions or ingredients shed into their hearts, some that would be happy for themselves and those around them, were they not opposed by others, from which a pacifier of the soul is to release and purify them: and the Master or Prime Pacifier especially. "But who may abide the day of his coming? and who shall stand when he appeareth?" (Mal. iii. 2.) He is the only effectual Pacifier, if he be a Troubler too. It is very well said in a speech imputed by the historian to some heathen statesman or warrior, We do not go to war, that we may be always at strife! but, that we may have peace: and if ever the saying was justified in any case, it must be in this.

We do not suffer either our ancient Modes or our Indolence to be troubled at this rate for nothing.

—20, But to make a peacemaker will require something above the ordinary rate of combatants, as just intimated; being also *a Victor, a Champion*, a successful *Vindicator* of the oppressed: all which the subject will be in perfection; as not only the Pardoner, but the Vanquisher of sin, and our Champion and Vindicator against this formidable enemy; the Clearer and Reformer, as well as the Excuser of guilt. It seems as if in the different reviews of our Saviour's character a sufficient stress has not often been, if it ever was, laid on his memorable victory over sin, and consequently over death; one demonstrated by the candid history of his life, the other by that of his most precious death, and glorious resurrection. So he is made to say of himself and his people in prophecy, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O GRAVE, I WILL BE THY DESTRUCTION" (Hos. xiii. 14).

—21, One hardly knows where to stop, when agreeably enumerating the excellent and highly merited titles of the subject, being the Second Mediate, or First Minister of his heavenly Father's kingdom now under consideration; so that dwelling continually on his more common titles one hazards the opportunity of doing even that justice that one otherwise might to his more proper name and notion; yet another example or two of that common sort in decreasing proportion will still deserve to be mentioned; as *Saviour* for one, not so common an epithet as any of the foregoing, perhaps, except Christ or Messiah. And if it be more common in its general application as meaning "to save," yet will the term be here as properly applied as either of these, and as frequently almost as Christ the last mentioned and most popular of the two; particularly with *Our* prefixed, to restrain its signification, and confine it to its Object. And this name has also another equivalent in

Redeemer: but whether we regard the Subject in this light or that, namely as our Saviour or our Redeemer, it will be similarly on two accounts in either case; being mediate and final,—the first by example and atonement, to make way for pardon and improvement; the second by teaching, convincing, reforming, and otherwise ministering for "them who shall be heirs of salvation" (Heb. i. 14), to apply his example to their lives, and his atonement to their deaths. All which considered, it may well be said, that there is not in this name nor in all the preceding enumeration any sense that is more grateful than just in use; being more than we can say for every name. But the names of the Subject that have been mentioned hitherto are only like the title placed before a book to signify its contents: so are

—22, Other surnames of his relating to both God and man; as *Priest*, *Mediator*, *Intercessor*, and *Propitiator*, with some more figurative and indefinite of the same order or signification; as *the Lamb of God; the Gift of God*, &c.: and these—not empty names either, but just and significant; each name being accompanied with its proper notion, and that too with the deserving of the object of each, which as just observed, is more than we often find by proper names; so improperly are they often bestowed. The subject's title for the mediatorial and priestly name and character especially, he has proved in every respect: as

=1, In respect of the two grand requisites, *charity* and *innocence*, as St. Paul observes. "For we have not (says he) an high priest which cannot be touched with the feeling of our infirmities; but, which was in all points tempted like as we are, yet without sin" (Heb. iv. 15). And who can think without a feeling of love and veneration of an innocent man himself pleading, as if his own life depended on it, not the vindication of the accused, but the pardon of convicted sinners? Only in the notion or mental representation of a sincere person like Abraham pleading for

guilty Sodom (Gen. xviii.), one sees an expression of kindness and magnanimity, that would adorn the canvas of an Apelles more than the picture of calumny: though one sees an higher expression of those heavenly characteristics in the Subject himself weeping over Jerusalem (Luke xix. 41): far higher in the same pleading an excuse for his misdeeming murderers on the cross (Luke xxiii. 34): and higher still even than that would need to be described for a perfect picture of the subject in an act of mediation; but this is admired in a station far beyond the reach of the painter's eye or conception, "in the light which no man can approach unto" (Tim. I. vi. 16). This, therefore, may be thought a very essential, if not a principal, respect for the Second Mediate to approve himself in, namely in respect of charity and innocence: which he also does,

=2, In respect of *dignity* as an high priest "holy, harmless, undefiled, HIGHER THAN THE HEAVENS" (Heb. vii. 26): also,

=3, In respect of his secondary or *intermediate station;* as "Mediator between God and man" (Tim. I. ii. 5), "who hath made both one" (Eph. ii. 14): also,

=4, In respect of *atonement;* as "the Lamb of God which taketh away the sin of the world" (John i. 29); that is actually by its reformation, and virtually by his atonement, as before intimated: also,

=5, In respect of *regular ordination;* as the Gift of God; who "so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii. 16): also

=6, in respect of *derivation*, as "Christ the First Fruits" (Cor. I. xv. 23); and that, not by translation from earth to Heaven, like Enoch and Elijah; nor as born like Adam, from the womb of the earth originally; but as born from Heaven, a second Adam in manifestation or appearance, but the first to triumph (as before stated) over death and the grave.

Other names founded chiefly on his different offices and

relations like the preceding might still be ascribed to the Subject, perhaps, besides his ordinary appellation; which must at length suffice, and with its corresponding notion now only remains to complete the account of these his two first mentioned incidentals, Name and notion.

—23, It may well enough be asked, "Who shall separate us from the love of Christ?" (Rom. viii. 35), when we can hardly separate even his name and notion from our own. For, unlike the Father's Being in this respect, which admitted of an absolute name in Jehovah,—in naming the Son, we cannot think of a name that is not purely relative. Even this his trite appellation, *Jesus*, the name by which he was "named of the angel before he was conceived in the womb" (Luke ii. 21); and by which he was and is known by all parties, unbelieving as well as believing, from his cradle,—even this has a relative signification of the utmost importance; and it is a wonder, that more stress has not been laid on the same. For this name is an assertion, and an assertion that may bear its own evidence from the manner in which it was given, and has ever been applied; —declaring the subject to be a Saviour, for eternity, as the original Joshua was in a temporal respect: and having been first given to him before he was born, and subsequently applied to him ever since by all who name him, whether believers or unbelievers, Christians or heathens, friends or enemies. Wherefore it may also he asked of him as of Jacob, "Is HE NOT RIGHTLY NAMED?" (Gen. xxvii. 36.) He is rightly named by all parties, and professed by many, but possessed by few.

Therefore we may say, that all the forementioned titles of the subject are founded chiefly on this one of Jesus; whatever other notions or titles may be added,—in that of Jesus we shall always recognize their common foundation; as Jesus the Mediator, the Saviour, Lord, Christ, Word, Image, Only Son, and Son of God and Man: all being but so many equivalent names, notions, or distinctions of one Character, which is the Character of the

Deity, being Emmanuel or God with us; and every other view of the subject as well as those may be referred to that foundation.

Now the general importance of a good name having been already acknowledged, it may here be farther observed, 1 that from the stress laid on this incidental in the present instance, ascribing the same as a reward of the Subject's extraordinary worth and humility, it would seem as if he was not indifferent to such an addition, which God has given him with suitable worship (Phil. ii. 9, 10): 2 that at the same time, One so far above praise could not value the name even of Christ, Saviour, Sun of righteousness or higher names, if there be any, for the sake of an empty distinction: he valued them, as wise men value incidentals generally, for the sake of others; namely, for the sake of those who use and have the benefit of them. To this benevolent object, and not to any vain concern nor idle curiosity, must be referred that question of the Subject to his disciples, which it may also be worth our while to consider, "Whom do men say, that I, THE SON OF MAN AM?" (Matt. xvi. 13,) always naming himself from his lowest relation, rather than from the highest; from his relation to man, than from his relation to God.

For the name of the Son of man, being properly Christ or Jesus, or Jesus Christ, is a blessing and acts like a charm to all who use it rightly, that is, when coupled with a right sense or notion of its object: and the right notion of any object being as much its due from the subject or holder thereof as it is convenient for his use, and especially in so high a relation as the present, we should carefully endeavour to attain this right notion here on both accounts, that is, both in prudence and in equity; and to avoid all those extravagances of which the same has been, is, and ever will be productive.

There are for example some who think they cannot err in exalting their notion of the Second Mediate; although their notion shall be perhaps a very crude one; and then

what will it be that they exalt, but their own crude notion; which the more it is exalted, the more its Object will be disparaged.

And, as one extravagance often arises out of another, some observing and justly detesting that, will think it better to have too humble an opinion of the Subject than one so outrageously superabundant; and these, to avoid superstition, will blindly encounter the opposite and no less disgusting extreme of infidelity. This may seem very like the blind leading the blind; when infidelity is led up to the notion of Christ, or rather past it, by the hand of superstition.

Wherefore, as a third alternative, many grand believers, patterns of orthodoxy as they think themselves, with a view to avoid forsooth the aforesaid extravagances, and consequent danger either of superstition on the one hand, or of infidelity on the other,—will think it more prudent as well as more orthodox, to have no notion at all of the Subject themselves, for then they cannot have a wrong one; and take care also, that others shall not have any notion either, to be wiser than themselves: for which purpose among other ingenious contrivances they have that of stigmatizing every sincere profession and attempt at exposition with the name of Heresy, &c.

Lastly, however, some it is to be hoped, may still have a notion that they can bestow with justice and enjoy with confidence: though they would be as great infidels as any, if they took that for faith, which some infidels reject. And on reviewing and comparing these conflicting testimonies it would seem after all, as if the bulk of subscribers to the name of the Subject were those who give him his name without any notion: so that the orthodox must needs have it their own way at last, if the question is to be decided by numbers: if on the contrary it is to be decided by the test of obedience, who can tell that? Christ alone, as a witness of our most secret thoughts and actions, can know who gives him his due in this respect, or who has his right

notion. "I am the Good Shepherd: (says he) and know my sheep, and am known of mine" (John x. 14).

To bestow his right name on a Subject who is nearly ineffable, and to accompany the same with a suitable, if not with an adequate notion, is not the only part that calls for an anxious discrimination respecting him: there are other incidentals besides these equally due and of equally nice or delicate payment; and for the same reason too chiefly, which is the complexity of the Subject as before observed. Wherefore in noticing the incidentals which here follow there will be constantly the same danger of either exceeding or underrating as before alluded to: and rather more considerable than appears in those which have just been considered; as it will now be necessary to notice distinctly with the divine incidentals of the Subject some that are more human.

If we could distinguish precisely between the divine and human incidentals which met and were strikingly contrasted in the fortune of the Second Mediate above all others during his earthly pilgrimage; that is between those accruing to him from above and those accruing from beneath, taking into our account among the former some above all that ever fell to the lot of any created being; and among the latter what is more recondite as well as what comes from the earth, we should have a division of the same into spiritual and temporal; being all good from the Good, as due to so good an object, on the one side; and on the other side evil from the evil, as a matter of course. But still, as ordinarily in ordinary instances, so eminently in this eminent instance,—to the good evil is made good at last through the goodness of the Good; being rather so ordained from the beginning, as St. Paul observes in allusion to the last mentioned incidental. "Wherefore (says he, alluding to the Subject's humiliation, and might as well have said, Whereby) God also hath highly exalted him" (Phil. ii. 9).

In every purpose the end is before the means, though contrariwise in occurrence: consequently the exaltation of

the Subject must have been before his humiliation. "By the determinate counsel and foreknowledge of God he was taken by wicked hands, and crucified, and slain" (Acts ii. 23). By the same counsel and foreknowledge he was also originally ordained "to be the Judge of quick and dead" (Ib. x. 42), and was made heir of all things before they existed, and was their Maker also before they were made (Heb. i. 2): which may help to explain his petition, "And now, O Father; glorify me with thine own self with the glory which I had with thee before the world was" (John xvii. 5); and also that suggestion to his disciples, "What and if ye shall see the Son of *man* (not the Son of *God*) ascend up where he was before?" (Ib. vi. 62.)

If therefore we were to separate these two conditions, or, as they may be called, Lots of incidentals, the good or spiritual and the evil or temporal, inquiring on the remote and original cause of each,—as for example, first of the spiritual lot being also just and good; we should find, that all the superiority or precedence of Mary's son over other sons of God and over other men with or in whom God was (Isai. xlv. 14; Zech. viii. 23; Acts vii. 9; Cor. I. xiv. 25), as well as with or in him—proceeded from one and the same cause, being the Subject himself of whom we are considering the incarnate Word before he was revealed: as we read, "The lot is fallen unto me in a fair ground: yea, I have a goodly heritage" (Ps. xvi. 7). For by the same Word he was both God of God; and all that has just been attributed to his definition with all besides that is any where attributed to him by the Word of God in divine Revelation, namely, That "according to the eternal purpose which he purposed in Christ Jesus our Lord" (Eph. iii. 11) "the God of our Fathers raised up Jesus; whom (said St. Peter to the high priest and council) ye slew and hanged on a tree: him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins" (Acts v. 30, 31). And having exalted the Subject to the dignity of a prince, God was also pleased

in the same counsel and for his sake, who gave himself for us, to include his followers; his, "who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works" (Tit. ii. 14): or that he might do in short all that he has done for us already to our knowledge, and a great deal more that may be inferred therefrom; especially the gift of repentance and forgiveness of sins, as aforesaid.

Hence it may appear too, how by the Will, Word or Purpose of God, as St. Paul likewise observes, "he is before all things, and by him all things consist" (Col. i. 17) as the Word or Purpose of Creation with himself at the head of it: while in another sense "all things were created for him" (Ib. 16), namely, as first in the Word or Purpose of election, the beloved Son of the Father, in whom he is "well pleased" (Matt. iii. 17). The Father's Word, Will, Purpose, Pleasure, Predestination, Election, Choice, Ordinance —being the foundation, if not the very substance of every word or mode, as "it is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Ib. iv. 4), we need not look any farther to comprehend the infinite superiority of this one over all other objects, as all other objects were ordained in a relation inferior and subservient to this. And one article or item of such superiority having just been considered in his "name above every name," with a second or counterpart in the corresponding notion.

3, Next among other heavenly, good, and justly due incidentals it will appear, that the *Kingdom of Heaven* itself, or the Empire of Truth, was his too; both as belonging to him incidentally, and also as his native rank or station in life: which made him tell Pilate, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice" (John xviii. 37): THAT IS MY KINGDOM, THESE ARE MY SUBJECTS.

But that Kingdom had properly two ends or objects;

one, the honour and happiness of mankind in general; the other that of God's people or leavening family, the children of Israel in particular: whence it will appear, that the Subject inherited a twofold sovereignty agreeable to the occasion; one universal, as the Son of God and "Lord of all" (Acts x. 36); the other more special as the Son of David and King of Israel, understanding by Israel all whether home-born or stranger (Exod. xii. 49) who are members of the covenant and affiliated to Abraham by faith (Gal. iii. 7). For the schemes of Providence being wonderfully involved and having an endless effect through the rotation of causes, it may be inferred, that the special occasion of the Subject was also made subservient to the universal. Indeed we know that he is related to his Kingdom in every way imaginable; subjectively, objectively, finally and mediately; as a word or two with the enumeration of his names and titles above given may sufficiently demonstrate. For example;

—1, When speaking to his disciples of the Kingdom sometimes as it were in a casual way, he is observed to name it *subjectively* "My Father's" (Matt. xxvi. 29) and not Our Father's, as his exclusive inheritance; or "My Kingdom" (Luke xxii. 30), as his present possession; the rule of the Father and Son being here coeval and not consecutive as with common inheritances: which was his authority for appointing kingdoms to his disciples; as my Father hath appointed unto me" (Ib. 29).

—2, *Objectively* he is now no longer related to the Kingdom as he was during the period of his submission and suffering upon earth; while he lay under the ban of Heaven, and looking up to it could say, "Thy rebuke hath broken my heart" (Ps. lxix. 21); as if he had sinned himself, but purely for the sins of others, being "wounded for OUR transgressions, and bruised for OUR iniquities" (Isai. liii. 5). But

—3, *Finally* and *mediately* he ever has been and ever will be related to the Kingdom, as long as there shall be

any distinction in the same, or any room for improvement, or until having brought it at length to perfection and proved it by the experiment of a thousand years (Rev. xx. 4), he shall have delivered up the Kingdom to God, even the Father (Cor. I. xv. 24),—"that God (namely the Father, Son and Holy Ghost) may be all in all" (Ib. 28): which agrees with the saying of St. Peter, "For Christ also hath once suffered for sins, the just for the unjust, THAT HE MIGHT BRING US TO GOD" (Pet. I. iii. 18). He is "Alpha and Omega, the First and the Last" (Rev. i. 11): he is "all and in all" (Col. iii. 11); the Subject and Sovereign,—the Medium, End and Object of his Kingdom. "Of the increase of his government and peace there shall be no end" (Isai. ix. 7). His Kingdom is not confined to intellect: "the winds and the sea obey him" (Matt. viii. 27). "His dominion shall be also from the one sea to the other: and from the flood unto the world's end" (Ps. lxxii. 8). "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David" (Luke i. 32). His celebrity will be like, and is even now fast approaching towards, the prediction concerning him that has just been repeated, of "a name above every name." For when that name was given according to the apostle's saying, "God hath given him a name," it was not even what it is at present, much less what it will be when "the earth shall be full of the knowledge of the Lord as the waters cover the sea" (Isai. xi. 9). And where is there now, or where was there ever upon earth a man, whose name was so widely known, or held so high among the best judges, that is, among all the most civilized nations of the earth: though there are even among these but too many individuals with imaginations so fettered that they cannot see any credibility in a Word that is so far fulfilled before their eyes. "For (as the prophet says) the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes" (Ib. xxix. 10.) Or else how could any one at all acquainted with the his-

tory of the present and former times help acknowledging the empire of the Word in others, if he will not allow it in himself; and how peculiarly the subject rules by his Spirit, transfusing the same every where into both ministers and congregations, or among the instruments as well as the objects of his government? They too who do not much mind the government of the Word because it seems so mild, may remember that even the mildest cannot subsist without judgment; and, that by the very Word which they now despise they will be judged hereafter (John xii. 48).

4, But it would not be allowed, perhaps, by every king or governor, that the incidental now to be ascribed to the subject was in rank or excellence above the last mentioned: that is to say, *Merit* above royalty; neither, perhaps, would many who plume themselves on the enjoyment of that incidental, be disposed to regard it in the distant relation in which it is here attributed even to the Son of God. Yet such a conclusion will not seem extravagant after the preceding remarks* on merit and guilt, attaching punctually to their principles and actions as the substance of persons: alluding also to the former, that is merit particularly; a few additional remarks on the property, and on its other relations also, may not be amiss while we are considering its relation to the Subject.

In the spiritual and eternal kingdom then, from which, it is to be remembered, the incidentals at this moment under consideration, the good, spiritual and due incidentals of the Subject are derived, merit is wealth, or the wealth of the Kingdom: merit is its treasury: "God is well known in her palaces as a sure refuge" (Ps. xlviii. 2). "The Lord himself is the portion of mine inheritance and of my cup: thou shalt maintain my lot" (Ib. xvi. 6). He both is and has the allotment of merit, as well as the disposing of worth; and by his Word the streams of both are directed through the intellectual spheres above and below, of Heaven and earth, to "a chosen generation, a royal

* Vol. I. p. 231, &c.

priesthood, an holy nation, a peculiar people" (Pet. I. ii. 9), as St. Peter says; and as the Lord himself was pleased to tell them, "Lift up your eyes, and look on the fields; for they are white already to the harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth and another reapeth" (John iv. 35—37). God himself is both the sower, and, by his Word, the seed (Luke viii. 11); he is not only the principal founder but keeper likewise of all our goodness, worth, or merit; he is both mediately and originally their single cause and all-sufficient recommendation. For a virtuous line of conduct cannot be meritorious, if the motives from which it proceeds are not so: therefore immediately a man's merit will be due to his motives;—but a life regulated by the maxims and precepts not of its liver, but of others, does not belong to him so properly as to them; and when not only the means or ability, but the thought and the motives also conducing to any good work are derived from one besides the performer, great must be the merit of that one, small the merit of the performer himself. Commonly when we do good with a good motive we are thought good, and only half good when the good motive is wanting; but in deed and in truth we can never be half good, having never so large a share in any good work. Therefore the saying, "Why callest thou me good?" (Matt. xix. 17), might well have been uttered by any one, but its author: so may the rest of the sentence, "There is none good but one, that is God" (Ibid.) in one sense; while in another his question was strictly pertinent. How much rather might it be said then by one of us to himself on doing any good, that was said to the recovered blind man of his deliverer by the unbelieving Jews, "Give God the praise: we know that this man (the man of his heart) is a sinner" (John ix. 24.)

Relying on our casual merit in any other way, than as an argument of the divine favour, and means of its conti-

nuance towards us, were no less absurd than to rely on the all-sufficiency of wealth or power, or any other endowment the benefit as well as the continuance of which is uncertain. And even as an argument of the divine favour, no good that we are allowed to do ourselves can be nearly so comfortable and encouraging as the work of God himself on our behalf, in not only creating us out of nothing, and endowing us originally with a great deal of merit; but also in that when our merit was lost, and we were returned in a manner to nothing; according to the system of goodness and equity which he prescribed to himself in creation, he "spared not his own Son, but delivered him up for us all" (Rom. viii. 32),—an abundant stock of merit. So, if we cannot allege any merit or recommendation in ourselves to the Father, we can allege that which benefactors consider more,—their first motive to benevolence remaining unchanged, as in this case it ever must. "For who shall separate us from the love of Christ"—"or from the love of God which is in Christ Jesus our Lord" (Ib. 35, &c.). In him only our stock of merit therefore consists; as David says, "Whom have I in Heaven but thee? And there is none upon earth, that I desire in comparison of thee" (Ps. lxxiii. 24). Or it may be said, that our stock of merit, if we have any, consists only in God who gave him, and in "our Lord Jesus Christ who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father" (Gal. i. 4): whereby a new path of merit is also opened to us; that we proceeding from strength to strength in the manner of cause and effect, may finally arrive at a very different conclusion from that which our evil genius had prepared for us.

"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John iii. 16). Therefore, as we men owe all our merit by God's allowance to his only begotten Son,—so neither is merit original

with him, the only begotten; but humanly derived by him with the same allowance, and in like manner, from God. And as all the merit of the Son originally consists in his divinity, or is derived therefrom; so likewise the merit of all who have any, will consist in their relation to God by him, or be derived from such relation immediately by faith: the merit consisting in their relation, and not in their faith. For as Paul shewing likewise how all merit is originally of God observes, "Not of works; lest any man should boast" (Eph. ii. 9): so we, adverting to the same divine Original, may say, Not of faith; lest any man should undervalue "the exceeding riches of his grace in his kindness toward us through Christ Jesus" (Ib. 7). And if there be any authorities in Scripture that seem to warrant a notion of human or intrinsic merit; as the saying of David, "Preserve thou my soul, for I am holy" (Ps. lxxxvi. 2)—also that by the prophet, "I will defend this city, to save it for mine own sake, and for my servant David's sake" (Isai. xxxvii. 35)—also that of Job, "Thou wilt have a desire to the work of thine hands" (Job xiv. 15)—also that of Moses to the Israelites, "And because he loved thy fathers, therefore he chose their seed after them" (Deut. iv. 37)—also—and more especially, different expressions by which the merit of Abraham, and his interest with God is magnified beyond every thing to appearance (Gen. xv. 6; xviii. 17; xxii. 16; xxvi. 5)—there would be no difficulty in shewing, that all these expressions have a reference to the same channel of merit descending from God by Christ which has just been explained; as in the last mentioned case particularly. For why did God choose the seed of Abraham, as aforesaid; but for the sake of his Son Jesus Christ, the incarnate Word, and for his own by implication: as he says elsewhere, "For David, my servant's sake, and for Jerusalem's sake which I have chosen" (Kings I. xi. 13), in which it is clear where the inducement begins, as much as where he says "For mine own sake" (Isai. xxxvii. 35). For this consideration chiefly was Abra-

ham distinguished with the highest blessing of which the most perfect creature is susceptible, that of being most extensively a blessing to others. "And in thy seed shall all the nations of the earth be blessed; BECAUSE THOU HAST OBEYED MY VOICE" (Gen. xxii. 18); said he—that Voice, as above explained, being Christ unborn; and afterward Christ also, as a principal mode of his existence in the eternal Word.

For when David or any other holy man speaks of his own relation to God on the score of merit, it will be rather in such terms as these, "He hath not dealt with us after our sins, nor rewarded us according to our wickednesses. For look how high the heaven is in comparison of the earth; so great is his mercy also toward them that fear him: look how wide also the East is from the West; so far hath he set our sins from us. Yea; like as a father pitieth his own children, even so is the Lord merciful unto them that fear him. For he knoweth whereof we are made, he remembereth that we are but dust" (Ps. ciii. 10, &c.). And generally when the Psalmist prays for Israel justly smarting in their turn after having been the instruments of God's wrath against others, it is not by or in consideration of their merits, but of God's mercies; it is not in consideration of their natural descent from Abraham either, but of the promise, and of that which made Abraham interesting, his adoption by God in Christ; as he said, "For in thy seed shall all the nations of the earth be blessed" (cited above): and as the royal Psalmist says, "Thou hast brought a Vine out of Egypt: thou hast cast out the nations and planted it.... Turn thee again thou God of hosts; look down from Heaven; behold and visit this Vine..... Let thine hand be upon the man of thy right hand, and upon the son of man whom thou madest so strong for thine own self: and so will not we go back from thee. O let us live and we shall call upon thy Name. Turn us again, O Lord God of hosts, shew the light of thy countenance, and we shall be whole" (Ps. lxxx. 8, 14, 17, &c.). It is not in consideration of Israel, but of

the Son that was called out of Egypt (Hos. xi. 1; Matt. ii. 15): it is in consideration of his many merciful deliverances and other spontaneous blessings through former ages on account of the adoption (Ps. xxv. 5); in consideration of the solitary worth and all sufficient sacrifice of our blessed Saviour; "in whom we have redemption through his blood, even the forgiveness of sins" (Col. i. 14); being taken by him out of the entail of sin and wrath which came by the fault of our first parent, and the consequent subjection to sin of him and all mankind. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Rom. v. 19). All merit therefore is both mediately and principally in God the giver by Christ, all demerit in the author of man's transgression, the old serpent, and his natural, unregenerate posterity. They who are in Christ can have merit, namely in him; while they who are not in Christ, being in the gall of bitterness and in the bond of iniquity, can have neither part nor lot in this matter (Acts viii. 21, &c.), but only demerit: not that their good will be evil spoken of, but that they have not the grace to afford such an opportunity. And when these aliens are allowed to enjoy any temporal advantages, as they often are, (for God is exceeding good to all, Luke vi. 35) it must be, as Moses reminded the murmuring Israelites, not for any merit of theirs, but through the goodness of God. "For we ourselves (says St. Paul, and it is a very ingenuous confession)—we ourselves also were sometime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another. But after that the kindness and love of God our Saviour toward man appeared, according to his mercy he saved us; not by works of righteousness that we did, but by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour" (Tit. iii. 3, &c.). "Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (Cor. I. i. 30).

Hence it is clear where the merit lies: and with what propriety he claims it in that saying, "No man cometh unto the Father but by me" (John xiv. 6).

5, The proper, but not invariable consequence of merit is respect; or in other words, the proper foundation of respect is merit. And as the degrees of merit differ, so likewise of respect, from the lowest to the highest, and from the simplest consideration to the most profound; the highest and most profound being what is properly meant by supreme worship. And accordingly, considering the peculiar degree of merit now ascribed to the Subject, may enable us to comprehend in some measure the just rule or proportion of his *Worship*. Thus the highest rate of worth, even the worth of divinity, having been ascribed to him, it will naturally be concluded, that nothing less than the highest or divine worship can be his due according to that word of the Psalmist, "Ascribe ye the power to God over Israel, his worship and strength is in the clouds" (Ps. lxviii. 34); and according to that of another prophet, "I have sworn by myself, the word is gone out of my mouth in righteousness and shall not return, that unto me every knee shall bow, every tongue shall swear" (Isai. xlv. 23): which is directly applied to the Subject by an apostle, "that at the name of JESUS every knee should bow in heaven, in earth, and under the earth, and that every tongue should confess, that Jesus Christ is Lord to the glory of God the Father" (Phil. ii. 10, 11). And this fact is too fully corroborated in other parts of Scripture to admit of a doubt, v. g. of the highest worship being due to the Subject on account of his divinity; and "that all men should honour the Son even as they honour the Father," because as he says, "I and my Father are one" (John x. 30): and again, "Now is the Son of man glorified; and God is glorified in him. If God be glorified in him, God shall also glorify him in himself" (Ib. xiii. 31, 32). In respect of the Father, therefore, he is to be so worshipped, that is to say, SUPREMELY.

But ascribing to Jesus Christ the Son of God the same supreme worship as to God the Father independently of that respect or consideration, is another point;—the propriety of which many have been disposed to question, and not being so evident as that of his relative worship may well deserve to be questioned, or at least to be taken up as a matter for special consideration, rather than for assertion and dictation: when, or in which case, it would most likely be denied*.

Relative and mediate worship, invocation, or prayers to Jesus Christ as the Son of God, or immediate prayers and doxologies to him with the Father and the Holy Ghost are sanctioned by unquestionable authority in the epistles (Heb. xiii. 15, &c.), and direct prayer to the Father in his name or on his interest, in the Gospel itself (John xiv. 13, &c.): but distinct, absolute, immediate and supreme worship of the Son is not affirmed in any part of the New Testament that is commonly known, and by consequence not of the Old, nor yet in the example of the primitive church. And if after higher authorities, of which several occur in late quotations, it cannot be necessary, it may still be convenient, to notice some further arguments in favour of such worship founded on the reason of the case: as for example,

—1, That being as it were the Idol or Image of God, and the incarnate Word, or the doctrine of God substantiated, he presents to every creature the most suitable medium of worship that can be imagined or desired. For this is the proper light in which to worship the Son, namely as the Shechinah or divine Presence in the temple of the Lord; as the sole Idol, or peculiar representation of the Father both in Heaven and in earth, and a much worthier memento of Divinity than any human production even in writing; to say nothing of dumb idols which are all mere teachers of lies (Hab. ii. 18), or paintings and other similarly human inventions. "The Lord is in his holy temple: let all the earth keep silence before Him" (Ib. 20),

* N. B. Conclusion formed on such a consideration.

"with open face beholding as in a glass the glory of the Lord" (Cor. II. iii. 18).

—2, That having promised to those who may think it worth asking a gift, or transmission rather of the Holy Ghost from the Father (John xv. 26), to such so high a Mediator will appear most worthy of immediate invocation on this account, and particularly,

—3, For another reason assigned by St. Paul in a passage lately cited, to wit his ability "to save them to the uttermost that come unto God by him, seeing HE EVER LIVETH to make intercession for them:" which is more than can be said of any saint that has ever departed this life either before or since.

It will therefore seem but reasonable, "that all men should honour the Son even as they honour the Father," in the manner and to the extent above mentioned,—namely, considering the Son as God visible; as God the Idol, Image, or Representative of original God. For thus considered there can be no incidental imputed to the Father that cannot with equal propriety be in these several lights also imputed to the Son. Wherefore he says, "All things that the Father hath are mine" (John xvi. 15). Has the Father a Kingdom with kingly power and worship? so has the Son likewise by inheritance. Has the Father a rebellious people with dishonour and neglect? so has the Son likewise as his representative: and every other right or *unright* either that the Father has, he has likewise in precisely the same degree and instances with the limitation aforesaid. But for the independent worship of this Object, or of any other, except the Father alone there does not, as before signified, appear any sufficient authority,—neither can there be any reason or argument adduced that might not as well be adduced for the worship of their inferiors. For in worshipping Jesus Christ the Son of God, what is it that we worship? Is it his humanity, his divinity, or both? Not his humanity, we should think, as an object of divine worship: therefore it can only be the divinity that we so worship in

him, when we worship. Then it may be asked by some in reply to this doctrine of mediate worship, May we not worship on the same grounds any other son of God whatever sphere he may be born in, that is to say, whether human or angelic? May we not for example worship the same divinity in David, who was also a son of God? or that in any modern saint, who should also be a son of God by right? The Son himself is held by the Catholic faith to be "inferior to the Father as touching his manhood:" if, therefore, we can overlook this inferiority, this alloy of humanity in his instance, may it not be as allowable to overlook the same in another? and if we may overlook the alloy of humanity, why not also that of brutality, also that of insensibility, also that of a residuum or unorganized matter as well? For once removed from its proper object, there is no knowing to what strange limits religious worship may descend; there may be no end to such removals in fact. And it is worth observing too, how in each remove the object of worship, or its supposed presence, is superseded continually by that which succeeds it; the lowest and most immediate being always the most honoured: so that any idle relic or memento shall come to be more honoured than the apostle to whom it relates, the apostle more than his Master, and the visible Master more than the invisible God.

All this is true: it cannot be denied that there is such a propensity to material worship or idolatry in the many who walk by sight more than by faith or reflection: but this wretched propensity or perversion notwithstanding, it is still to be hoped, that there are those who can discriminate between the character and the skeleton,—or the moral and corporeal remains, or presence, either of a saint; as well as between the visible and invisible things of God. And if they cannot scan one of those by the other for want of analogy, as the invisible things of God from the creation are seen by those which he has created,—they may however be allowed to remember them perhaps by an association of

ideas: or if they may not, if such helps and associations be not allowable, then adieu to sacraments,—adieu to altars and fonts,—adieu, generally, to religious signs and symbols —adieu to all the means of outward worship by which the inward is promoted. And if such a mediate worship as that of the Incarnate Word be not allowable, then adieu to the worship of God altogether; as we cannot worship him directly, nor could if we were ten thousand times more enlightened than man or any other creature ever was or will be.

But happily that is not the case: neither is there any end to his worship in the multitude of relations. "All thy works praise thee, O Lord; and thy saints give thanks unto thee" (Ps. cxlv. 10). With this continued reference of praise and adoration from lowest to highest there will be no danger either of polytheism or idolatry; and whatever danger there may be of excessive veneration, or of more than a medium will bear in some cases, in that of the second Mediate such danger is not to be apprehended. For if any other son may be honoured without his father, as he might sometimes, and justly too; while his father shall be as justly despised, he cannot be so honoured here: but all his honour will be the honour of the Father:—not one tittle has he of his own, as being by himself either God or Lord: neither indeed does he claim one tittle in that way. And only once to separate the name and dignity of the Son from that of the Father in the smallest respect, would be to begin a course of delegated worship as interminable as the degrees of deputation in the church; while it also injured the credit of the person it would seem to exalt, by making him appear to arrogate to himself personally the supreme worship and reverence which he merely owes to his relation as Son of the Most High. For it must not be forgotten, that whatever worship or reverence we may ascribe to the Subject is ascribed on his own authority, or on the authority of the Eternal Word.

To ascribe the peculiar name, worship, and reverence of

the Deity, however qualified, to any medium or relation of inferior beings, has a direct tendency to polytheism and idolatry; and is about as derogatory to that glorious Object, as it would be to ascribe their name and notion or the name and notion of any one of them to Him. So that the difference would not be considerable between calling the Creator a great Creature, and one of his creatures a little god; seeing there can be no comparison either in name, notion, or substance, between God and his creatures of any degree.

But (it will be said) May we not pray supremely and independently to so much as this one Mediate? It is the Second, and there is no other like him: He is only one degree removed from the First Cause; nor yet so much, being one in fact with That.

The answer is, No; not so much as to one: "for it is written, THOU SHALT WORSHIP THE LORD THY GOD, AND HIM ONLY SHALT THOU SERVE" (Matt. iv. 10): the Subject's own words. "For this cause I bow my knees unto the Father of our Lord Jesus Christ" (Eph. iii. 14). Let one man of the world worship another if he will, without any reference to the Author of both, and this is done every day; let them both worship the devil together if they will, and this is done every hour; a Christian man would not only once in his life, if he knew it, do either: no, not if his life depended on it; nor if the devil would make us a present of all the kingdoms of the world and the glory of them (Ib. 8, 9), for this single compliance.

It may be argued, that to deny the supreme and independent worship of the Son, is to deny his divinity. But it does not appear, what affirming, or denying either, of one point can have to do with the other. We may believe the Son to be "God of God, and very God of very God;" but still see no rule, nor example, nor reason for worshipping him absolutely and independently as God; any more than we can for worshipping in that light the usurper foretold by St. Paul, who "as God sitteth in the temple of God, shewing himself that he is God" (Thess. II. ii. 4);

but rather, "a confounding of persons;" and a case in which the Object of this *undue* worship would be very likely to tell his self-conceited friends as he once told a fond woman, "Ye worship ye know not what" (John iv. 22): or as he told his detractors, "I honour my Father, and ye do dishonour me" (Ib. viii. 49). For what credit do we really to the Son by forgetting his relation to God the Father Almighty? As "God hath exalted HIM with his right hand to be a Prince and a Saviour for to give repentance to Israel" (Acts v. 31), we should humbly and hopefully look to him for our conversion; not forgetting, that it is the goodness of God that leadeth us to repentance (Rom. ii. 4): as it is HE which was ordained of God to be the Judge of quick and dead (Acts x. 42), we should look to his decision with awe and reverence; not forgetting the authority by which he was so ordained: as "HE ever liveth, to make intercession for us" (Heb. vii. 25), we look to him for pardon, grace, and salvation; not forgetting the Throne of mercy, which is not otherwise to be thought of. But we must really be excused from seeing in the Son and our blessed Redeemer a peculiar object of worship on any account; as formerly one nation or one township was apt to choose one god, and another another for reasons best known to themselves.

One does not know, whether to call this RENDING NOTION which makes two gods of One, *Orthodox*, or not; for every abomination has borne this respectable name and degree in its turn: but certainly the Subject himself, who, as before intimated, is more injured and disparaged, than honoured and flattered by this awkward compliment, might tell its authors as he told the conceited Jews,—"I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive" (John v. 43). So truly has it happened to him as David foretold, in a psalm almost entirely relating to him, "With the flatterers were busy mockers" (Ps. xxxv. 16): busy enough indeed! And if these mocking flatterers do not preferably receive one who comes in his own name, they will one who

is brought to them by a corrupt tradition; which began perhaps with singing hymns in praise of the Subject and grew by degrees to this idolatrous worship; as it might have happened before by the memory of Mars, Bacchus, Apollo, and other heathen deities;—a very innocent beginning for a very fraudulent and irreligious practice.

It may be owing to their disgust at this simple mistake of SOME high churchmen, (for if it be simple enough to be high, the high churchmen cannot all be so simple) that many sincere admirers of the character of the Subject, and among them some who also confess his divinity, are wont to run into the opposite extreme; disclaiming his worship entirely, as mere man-worship and tending to idolatry. But understanding by the Christian Object of supreme adoration, 1, One God particularly revealed to mankind in three Types or Notions of a personal denomination, the Father, the Son, and the Holy Ghost; 2, That the Son is not like a dead saint mingling with the dust of the earth, but confessedly ascended as God-man to the throne of the Father, at whose right hand he sitteth and ever liveth to make intercession for those who come unto God by him, as aforesaid: 3, And more than all, that the Father has ordained it, as before observed—for others, as Enoch and Elijah for example, have been different from dead saints; but the subject was different from all, in having this express commission (John v. 22, 23)—understanding therefore, and considering these several points only, without regarding others, one should think one's self, that no other person understanding and considering also with the like freedom and impartiality could feel any hesitation in addressing the subject with one as he is*, Jesus Christ the son of David, according to his humanity, Jesus Christ the son of God according to his divinity; not two persons, but the presence, presentation or single person, and heir also—of two natures, in one fortune and constitution,—or in worshipping and invoking him personally; *not as Chris-*

* More fully shewn hereafter in its place.

tum solum, nor as *Christum humanum*, but as CHRISTUM DEUM: for that is our idea of the Mediator; as an object of supreme or highest, but not of independent, worship.

Worshipping clearly and decidedly with this idea, we cannot be accounted Polytheists: others may be polytheists; Christians cannot. For others are not ashamed to worship any man on earth from whom they may have any thing either to hope or fear, without thinking of One above: but what says the Christian? "My brethren; have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit under my footstool,—are ye not then partial in yourselves, and become judges of evil thoughts?" And "who art thou, that thou shouldest be afraid of a man that shall die; and of the son of man that shall be made as grass; and forgettest the Lord, thy Maker, that hath stretched forth the heavens, and laid the foundations of the earth: and hast feared continually every day, because of the fury of the oppressor, as if he were ready to destroy?" "My brethren; these things ought not so to be" (Jam. ii. 1—4; Isai. li. 12, 13; Jam. iii. 10). So far from worshipping every formidable person,—the true Christian while he gives every man, whether formidable or not, his due respect, will only worship one man in the world, and not him either without a regard to his divinity, if it be not always expressed; as one does not think of asking one's neighbour at table every time to help one in God's name, though it be clear that he could not do so much without the divine permission.

One would not worship or invoke the Son as Supreme Judge and Arbiter of the universe; but as God-man and Judge delegate,—the Mediator, Advocate and Intercessor

with God the Father for all mankind: and one should not presume to invoke, nor ever to expect any good from the Father, but by his means and on his account. One would not worship the office of the Mediator alone any more than his divinity, nor his divinity without the office; but both together under one consideration, and referring to One Object in chief by one. For if he is to be addressed otherwise than in this manner; that is, not as Mediator, Advocate, Intercessor and Judge delegate, but as an absolute and independent Judge; we are yet to look for those relations: because, as St. Paul observes, "a mediator is not a mediator of one" (Gal. iii. 20); but that the Son must be, if he were both Supreme Judge and Mediator without any superior relation on the one hand or inferior on the other for him to stand between. Again, if he is to be addressed as a Mediator only in office and pro tempore, we are still to seek for a regenerator,—we have no life here at present, nor any hope of life beyond the grave hereafter. But when one invokes the Son or names or worships him, it must be as a perfect Mediator between God and man, a Mediator in essence as well as in office, a Viceparent as well as Viceroy; acknowledging at once his human nature and subordinate capacity, as well as his eternal majesty and transcendent divinity.

Indeed it seems impossible either to worship the Subject singly as the High God without forgetting his alloy of humanity, or not to worship him relatively in that idea without insulting his divinity. This view of the important and highly controverted point before us seems an happy medium between extreme opinions; namely, such a view as will give the Subject a double relation to God and man, and entitle him to a corresponding worship in respect both to his office and divinity. For it is true, as he says, and as his people feel, "I am the way, and the truth, and the life: no man cometh unto the Father but by me" (John xiv. 6). And it will be as David says, when

this perception shall be more universal, "In the day of thy power shall the people offer thee freewill offerings with an holy worship" (Ps. cx. 3).

6. As one property, whether it be incidental or constituent, will often require another, to give it truth and consistency, so in the case of worship, particularly the qualification of *Faith*, will be required in order to make it something more than mere flattery and busy mocking or worshipping busily, as it may be three times a day, to no purpose. And well did Esaias prophesy of such hypocrites saying, "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me" (Matt. xv. 7, 8). Therefore if faith be here mentioned as due to the Subject after worship, in point of necessity it should go before, or however accompany the same at any rate. As "he that cometh to God must believe that He is" (Heb. xi. 6), so must he likewise who cometh to Christ; and believe, too, that he is something like that which his names and titles just enumerated bespeak him. To those who thus believe, and own accordingly the dueness or obligation of his worship, one should think the consequent debt of faith and obedience would be obvious without further proof: yet it is to be feared, that there still are many who call him Lord, Lord, and do not the thing that he says for want of the foundation of faith (Luke vi. 46), or of a proper confidence in his direction.

If we were to judge literally and universally by the signs or criterions of Christian faith afforded us in one passage, we should be apt indeed to think that it was very rare; so rare indeed, that if the Son of man should come at any time, he would hardly "find faith on the earth" (Luke xviii. 8) according to them: "And these signs shall follow them that believe in my name; they shall cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them" (Mark xvi. 17, 18). Whereupon it may be thought, that even

the most confident of the Subject's followers are in a dangerous predicament: for if they do not exhibit the signs here mentioned, it will appear that they do not believe; and if they do not believe, according to the same passage their sentence is certain; they will all be damned (Ib. 16). But these signs are enumerated, we may suppose, only as partial phenomena; which were to occur and did sometimes only for the sake of a general evidence, not as a proper, standing criterion. For many have proved their faith in Christ by the last and most indisputable token; which was as good as any, it being the evidence of faith, and not of miracles, that the case requires,—have died confessing him in torments; who never handled serpents, nor drank much else besides water, nor spake with other tongues than those which they learned from their parents, if they had often an opportunity of speaking with these; living in want and solitude, and dying at last for that by which they lived. Their principal food while they lived was faith in the blood of Christ, receiving the same by their eyes with the type of his body broken for them, and of his precious blood poured out: which is an indirect way of not only seeing the Redeemer, but of seeing him also in the very act of sealing our redemption.

He says himself, "Blessed are they that have not seen, and yet have believed" (John xx. 29); alluding by this preterite form of expression most likely to the holy men who believed before his incarnation, seeing the promises afar off (Heb. xi. 13) and looking forward both to a better country and to a Redeemer from the evil of the present. And blessed too are they who in like manner not having seen, shall yet believe or do the same, looking backward as it were, instead of forward to the age of the Redeemer: blessed, though poor; poor, though willing to pay; having just faith enough to cry out, "Lord, we believe; help thou our unbelief" (Mark ix. 24) "to Jesus the author and finisher of our faith" (Heb. xii. 2); and "being confident of this very thing, that he which hath begun a good work

in us will perform it until the day of Jesus Christ" (Phil. i. 6).

7, Unfortunately the Expectation with which the Redeemer of mankind is justly surrounded does not always infer a suitable meed of *Co-operation and Service* on the part of the expectants. There has been a great show of service in Christendom it is true, before now: but we must not allow all, nor half, nor a quarter, nor any proportionable part of what has been supposed or pretended to be done in this way upon earth, to have really been so. We must, for one item, deduct from this account all the armed crusades whether against heathens or Christians as well as all private persecutions, with all the partial sentences and violent executions that have gone forth so officiously from BUSY MOCKERS and bloody wolves, "thinking (or pretending) to do God service" (John xvi. 2),—all pious frauds and ingenious lies devised, as their authors would persuade themselves, for the service of truth; with every sort of pious dissimulation, hypocrisy and pretence; in a word, all that has ever been done—like some acts of loyalty that we read of, against the cause and authority which it professed to serve. All these extraneous matters, with all those arrogant pretensions termed works of supererogation, are to be deducted from what belongs to the genuine service of Christ: and for their subjects or authors, who are all out of the question,—when we talk of Christianity: "for without are dogs, and sorcerers, and whoremongers, and murderers and idolaters, and whosoever loveth and maketh a lie" (Rev. xxii. 15), the Lord who is now in Heaven will utterly disown them at his coming. Then shall they begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, "I know you not, whence ye are; depart from me, all ye workers of iniquity" (Luke xiii. 26, 27).

We may also conceive a share of passive as well as of active service to be deducted from the present account of this due incidental of the Subject,—the share of many

who have forsaken all for Christ, without following him (Matt. xix. 27),—it may be of some who have denied themselves dreadfully, to run up an account against one who has nothing to do with them; tearing and macerating their poor bodies, and minds too, without mercy; or it may be breaking down one, and giving the other to be burned; and all very gratuitously, or from a mistaken sense of what he requires (Ib. xvi. 24),—being our useful labours and lively devotion: for the sake of which both the mind and body ought rather to be encouraged under due regulation. To deny ourselves, and take up our cross without following Christ, is a very wretched as well as fruitless sacrifice. The true disciple will only divest himself of one enjoyment or possession, to take on another and a greater: he does not link himself to misery by his new associations, but to a rational undertaking and to an interest in its success that does not court pain, but defy it. He remembers the example of one dying for all, and gratefully devotes his own life to that one. The love of Christ constraineth him, and his benevolent spirit is with him in "the ministry of reconcilation, to wit, God in Christ reconciling the world unto himself" (Cor. II. v. 18, 19).

It would be premature to speak in this place of the general co-operation of the Subject's ministry beginning with his apostles, and of the effect of the Mystery under their stewardship (Cor. I. iv. 1) with his guidance and support, or of the difficulties opposed to this benevolent work; but under all the discouragement which these occasion, it may be gratifying to remember the prophecy which says, "The pleasure of the Lord shall prosper in his hand" (Isai. liii. 10). For we have seen the beginning: how his meat was the will of Him that sent him (John iv. 34), "And he died for all, that they which live should no henceforth live unto themselves, but unto him which died for them and rose again" (Cor. II. v. 15). It is to be hoped likewise, that among all the degeneracy of the spe-

cies there will still be found some sparks of honour and gratitude among us; and some who would be ashamed to withhold their services, being so due, in so good a cause; or not to correspond in some measure with so perfect an example of love. We may be happy to think, that in the silent devotion of numbers to God the Father through our Lord and Saviour, his Son, Jesus Christ, and a sincere imitation of that blessed example by myriads who will never be known distinctly until the grand disclosure of all secrets shall be made,—without ascending to the mysterious agency of higher powers, for so many ages as have already elapsed since its obvious beginning, there must have been already a very sensible sum of co-operation thrown into this glorious undertaking of the Son of God. And all that is past may still be little compared with that which is now going on, it may be with a quickened pace, and yet for to come—by and through him from this world to the next.

But having mentioned this co-operation and other due incidentals of the subject, sometimes at least indifferently paid, truth also requires the farther mention of some undue payments or deductions; which are commonly the more liberal as they are more undeserved by their object, and consequently the more disgraceful to their subject or payer,—and only some out of many. For if we were to insist on this part of the Redeemer's earthly portion and consider a good sample of the afflictions that he patiently endured for the sake of others as minutely as he deserves and our gratitude would suggest, it might occupy a larger space than can here be afforded; it must therefore suffice to observe in a few instances, how THE CHILD OF PROMISE was also a child of adversity, and how the heel of the promised seed was exposed through life to the bruises of a natural enemy which he could only conquer or escape by death: when rising again into light he might say within himself like David and others, "O God who is like unto thee! O what great troubles and adversities hast thou shewed me! and yet didst thou turn and refresh me, and broughtest me

from the deep of the earth again. Thou hast brought me to great honour, and comforted me on every side" (Ps. lxxi. 17—19).

Not that even in this state of exaltation the Subject is wholly released from his vicarious sufferings, though at present unlike those which he endured so plentifully on earth. This suffering in the flesh was soon at an end; but the suffering of a benignant spirit sympathizing in the fate of faithful followers, and even in that of enemies may still continue: for SYMPATHIZING IS HEAVENLY SUFFERING in some cases (Luke xv. 7. pr. &s.), and no new thing to the Redeemer of Israel: "in all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old" (Isai. lxiii. 9). Such sweet suffering as this should therefore be taken out of the account, and not considered as a part of the grief but of the reward of his painful atonement. For, as to this; there could not perhaps be a more striking example of painful suffering and complete destitution in every respect; in respect of honour, comfort, and the commonest refreshment. Thus

8, *Poverty* was his birthright; and that to such a degree, as to preclude the earliest and most natural refreshment that a man can possibly receive, a place to lay his head on; which he found neither on entering the world, nor during his continuance therein. And though it be said, "The earth is the Lord's and all that therein is" (Ps. xxiv. 1); yet did it not seem to be prepared for his own occupation in this instance, any more than a bird-cage is designed for the occupation of its owner. "The foxes have holes, (said he) and the birds of the air have nests; but the Son of man (HEAVEN-BORN, he might have said) hath not where to lay his head" (Matt. viii. 20). The crafty manage somehow, to have their snug habitations; the aspiring, to have castles and palaces; but the humble Christian is often houseless. For it is not necessary that "the disciple

should be above his master, or the servant above his lord: it is enough for the disciple to be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?" (Ib. x. 24, 25). Of opprobrious epithets he was not likely to know the want wherever he went; while a greater depth of poverty and destitution could hardly be experienced in a country where men's wants and necessities were not so pressing as in more inhospitable climates.

This state of poverty we may infer not only from the Subject's forecited declaration, but from other circumstances that have transpired concerning him; as for example where his evangelist informs us, that on so particular an occasion as that of eating the last Passover that he was ever to celebrate on earth with his disciples, the "Son of man" had not even an hired room for the purpose, but must order one miraculously, to eat the Passover in with his disciples (Luke xxii. 10, &c.); as he had before supplied the table of his entertainer with wine on one occasion (John ii. 7, &c.), being rather beyond that of mere conviviality, also entertained thousands of hearers with material as well as spiritual food again repeatedly (Matt. xiv. 15; xv. 32): and once at least paid tribute for God to man (Ib. xvii. 25, &c.): when he might have said with his successor, St. Peter, what could not be said by some of St. Peter's successors, "Silver and gold have I none" (Acts iii. 6). But perhaps these would be apt to say, or some of them, that they had not the treasury of omnipotence at command like their Master, nor were allowed to draw on it for his use, like St. Peter: this they might be apt enough to say, not remembering their Master's invisible fund of devotion to God (John iv. 34), and his contented humility; which were a fortune for them, as for him, if they could enjoy it.

Indeed his having, or fortune, was altogether of the invisible kind, whether it were good or evil: and never any man partook so eminently in the extreme of either. Pro-

perty he had indeed, and very ample too, but not of the description commonly called Riches. For all his good property consisted in rich opportunities, and in the highest offices in the Kingdom which he secured for himself by a faithful discharge of them, the said offices.

9, The most painful part of our Saviour's destitution therefore must have consisted not in the want of common necessaries, though that be not so light an affliction either as it may be thought by many who have hardly ever known what it was to want a good meal, so much as in the occasional privation of that which constituted his only wealth, in that occasional withdrawing of the divine Presence or its enjoyment—a privation that seems to have been necessary to his probation; nor yet so much indeed, as only in the desertion of his followers, with the reproaches and persecutions of his enemies. All these trials of the Subject appear to have been anticipated by the Word and deprecated too more or less piteously according to their weight as well before as after his incarnation: for example, "Cast me not away from thy presence (O God) and take not thy Holy Spirit from me" (Ps. li. 11). "My God, my God; why hast thou forsaken me?" (Ib. xxii. 1; Mat. xxvii. 46). "I became a reproof among all mine enemies; and they of mine acquaintance were afraid of me; and they that did see me without conveyed themselves from me" (Ps. xxxi. 13). And so when upon his signifying publicly, that some of his followers were not sincere, nor could be without supernatural assistance, but that one of them, whom he knew, should betray him, from that time many of his disciples went back and walked no more with him: then said Jesus unto the twelve, "Will ye also go away?" (John vi. 67. &c.) foreseeing most likely, how it would happen. But we do not read of any lamentations or regrets from him on account of his poverty or destitution in other respects: his ruling principle, so far as he had or could have one—as being rather the thing itself, which was the love of God above all, and next of mankind—precluding so low a concern.

To give a sample of the Subject's *Denial* and *Rejection* beginning with his nearest deniers: it seems remarkable, that his own brothers, who could not possibly dislike him being of so pure a stock, should yet be ignorant of his supernatural excellence, and disown it as we read: "For neither did his brethren believe in him" (John vii. 5). But this difficulty is reconciled by what we experience every day in our ignorance of each other, of our own dear selves, and, what is worst, of an higher Being, of whom we ought to know a little, but cannot on account of the infinite distance between Him and us. Just so was it with the brethren of Jesus: to whom his person being on earth and not out of the house, might have been known well enough: while his spirit, that is himself, being in Heaven, or as it is otherwise said, "in the bosom of the Father" (Ib. i. 18; iii. 13) could scarcely be known at all. Before he had left his earthly father's roof to go on the heavenly mission to which he was ordained, these brothers, with two or three cousins perhaps, including John the Baptist, were nearly all the companions that he had upon earth: they could not therefore think the worse of him for the company that he kept, unless they considered it a disparagement for him to be related to themselves, being poor people and little known. But was not this scanty birth with its consequent misesteem foretold of God's Christ or Messiah long before? or else, what means this? "Who hath believed our report, or to whom is the arm of the Lord revealed? For he shall grow up before Him as a tender plant, and as a root out of a dry ground" (Isai. liii. 1, 2), or this, "The heathen shall fear thy name O Lord, and all the kings of the earth thy majesty, when the Lord shall build up Sion and when his glory shall appear; when he turneth him unto the prayer of the poor Destitute" (Ps. cii. 15, 16, 17)? So Zechariah prophesied "Behold the man whose name is The BRANCH: and he shall grow up out of his place" (Zech. vi. 12) or flourish from an obscure beginning. So Moses, "The Lord thy God will raise up unto thee a prophet from the midst of

thee, of thy brethren, like unto me" (Deut. xviii. 15). And as easy circumstances are not prophetic, we know that Moses was not born in easy circumstances: unless one should account it ease for an infant to be hidden as soon as he is born in an ark of bulrushes and exposed only three months after to the monsters of the Nile with Pharaoh at their head, as the Subject was exposed in a manger to horned cattle, and to Herod and his myrmidons.

A great cause of the Subject's rejection and disrepute was one that should have operated in quite another way, namely his condescension towards sinners (Luke xv. 2). And in general, it may be allowable to judge partly of a man by his friendships: but this was an evident exception, of which those who had grown up with the Subject from his infancy could not be ignorant. So they gave him not his due at any time, neither after he went from home nor before; or rather they gave him more as well as less; less credit and more disesteem than he ever deserved.

And whereas it happens sometimes in favour of men of merit to find a better reception among strangers abroad than among their own countrymen and kindred at home according to the Subject's own observation "A prophet is not without honour, save in his own country and in his own house" (Matt. xiii. 57),—he did not seem to find this favour either always, being rejected not only at Chorazin, Bethsaida, Capernaum, and perhaps other indifferent places of Galilee as well as at Nazareth, the town where he was brought up (Luke iv. 14, &c.), but in more distant parts likewise, as in Samaria, in the country more towards Jerusalem, in the country of the Gergasens, or rather of the Gadarens, and finally at Jerusalem itself, where he ended his days as a matter of course; because, as he said, It could not be that a prophet perish out of Jerusalem (Ib. xiii. 33). One should have enough to do, if one should go to specify every instance of denial and rejection, and every species of persecution, mortification and insult to which the adorable Saviour was subjected through his zeal to

serve and to save the parties themselves from whom it proceeded: but the most galling of these instances and one that he resented most feelingly was also of Jerusalem manufacture, imputing to him a diabolical agency—a diabolical agency to the Son of God!—in casting out devils too of all things (Matt. xii. 24), as well as in other beneficent works exceeding the utmost of human ability. The imputation itself indeed was diabolical enough, and for injustice and inconsistency a very suitable companion to others that have proceeded from the same quarter.

This is how the great Physician of souls was generally repaid for his attendance on the sick by public opinion. One should not think the worse of a body-physician for venturing among the sick in a general way, nor yet in the particular case of a plague either, were it ever so rife; but so they thought of him. Had he ever sported with the sinner's sense of shame and suffering, he might have deserved the sinner's resentment: had he given him up in apathy or despair, he might have forfeited a claim to his gratitude; but while the Restorer's efforts to save were as strenuous and unremitting as his conviction of the sinner's responsibility was keen and clear, it must have been a wretched infatuation that could not only deny and reject, but really hate and envy him for his good offices. If for this, however, he was despised and rejected of men, he was not so of God: but there he found his proper compensation. "Therefore (said God) will I divide him a portion with the great, and he shall divide the spoil with the strong" (Isai. liii. 12).

The principal cause of the Subject's rejection assigned in the Gospel was the general corruption of the age in which he appeared; when "men loved darkness rather than light because their deeds were evil." And yet his chief business, as he intimated, lay with those whose deeds were eminently of this sort. For "I AM NOT COME TO CALL THE RIGHTEOUS; BUT SINNERS TO REPENTANCE" (Matt. ix. 13), would he say. And there are not many

sayings, even of his, more worthy to be remembered. But with regard to the other matter; there are few sinners indeed, who do not love darkness rather than light: it would seem therefore, as if the Subject's rejection was no more than might have been expected, and by consequence his mission was altogether nugatory. That his rejection by all parties was most natural, cannot be denied: but, by a miracle, he was not entirely rejected, "that the purpose of God according to the election might stand, not of works, but of him that calleth" (Rom. ix. 11). "And as many as were ordained to eternal life believed" (Acts xiii. 48): so that his mission was not nugatory or vain, nor ever will be.

Dividing the question, there are especially two ways of denying Christ; 1 plainly and directly, 2 tacitly and indirectly: of which the former was at its height in the early Jewish and heathen persecutions of the church; the latter is more modern, and now perhaps more common than ever in different shapes. The former was practised among the Subject's cotemporaries, who hated him on various accounts: as the scribes and lawyers, who had taken away the key of knowledge (Luke xi. 52), and hated him for teaching as he did, "like one having authority, and not as the Scribes;" the Sadducees including the chief priests, who hated him for teaching what he taught, and what they did not like to hear of, a resurrection (Matt. xxii. 23, &c.); and the Pharisees who could agree with them in this respect, if they did in no other (Ib. xvi. 1) and hated him also more especially FOR DOING AS HE TAUGHT. All these has the Subject had to reckon and endure as deniers, enemies, persecutors, in his own generation or among his cotemporaries; and not only among them but in after ages as well, without excepting the present. Indeed never before perhaps had he such a complement of the vilest sort of enemies, namely of those who deny him tacitly in different ways as aforesaid; namely, 1 in belying your profession by your practice; for then you may pro-

fess what you please; 2 in remissness and disobedience to the Subject's commands, as well as in a slovenly and neglectful attendance on his holy ordinances, and especially that of the Lord's supper; 3 in preferring your own inventions to the said ordinances, and excusing yourselves wherever you may fancy an exemption convenient; pretending all the while a superabundance of grace, faith, and orthodoxy.

To conclude this review of the Subject's fortune or incidentals; thus may we see in one subject an example of the opposite extremes of honour and dishonour, of wealth and destitution, of faith and opposition, of favour and rejection. And it may seem a remarkable anomaly in the order of coincidence for this poor outcast as he was, and despised authority as he still is in fact, to be acknowledged and worshipped at the same time, that notwithstanding, as Lord and Saviour by all the most powerful and most enlightened nations of the earth. This may be much for a poor man, and one who was not only an outcast himself but one of a subjugated race. But so it was anomalous, or more however than could have been expected, for Joseph to become a saviour to his family, and not only to them but to all Egypt, after having been sold as a bond servant and sent into that country, where he became only second to Pharaoh himself. But a greater anomaly than all appears in the continued rejection of the Subject by his brethren,—of one who was predestined from the days of Abraham and long before, to be their peculiar glory, after he should have been received in the world for its universal Lord as aforesaid: and for these brethren after the flesh to be one of two or three nations that are still no nation, as threatened on their opposing reformation (Lev. xxvi. 23 to 33 incl.); having no unity or government among them, when their place is the precedence. "For out of Zion shall go forth the law, and the Word of the Lord from Jerusalem .... For thus saith the Lord, Behold I will extend peace

to her like a river, and the glory of the gentiles like a flowing stream" (Isai. ii. 3; lxvi. 12). This may be thought much for an outcast king and a broken state. But as Joseph consoled his infatuated brethren, when they had discovered their mistake and ignorance in persecuting him as they did (Gen. xlv. 5), so will the Subject console his countrymen generally when they shall begin to know and acknowledge him for their Saviour, to "look on him whom they pierced" (John xix. 37), to repent, to bow to him like Joseph's brethren, and ask forgiveness. "Sing, O heavens, and be joyful, O earth, and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his Afflicted" (Isai. xlix. 13). It seems impossible, that the Saviour's claims can be overlooked much longer: and not because the evidence in his favour is already so strong and daily increasing, but because there appear other grounds to hope for a general, speedy, and spontaneous conversion of the people.

In the meanwhile, if others can also be blind enough to crucify their greatest benefactor by a life as painful and repugnant to his feelings as the death that he endured for their salvation, they at least will have no reason to boast or exult over his ancient persecutors: "Boast not against the branches," ye unsteady scions (Rom. xi. 18). Away with your scoffs! Away with your racks and gibbets! ye proud persecutors! When one considers the fate of this holy character upon earth, it is enough to make one dread and detest the practice of persecution doubly for his sake. And do not let us persuade ourselves that the Jews are the only persecutors in the world; for there is not a Christian living, nor ever has been to whom his Redeemer is not, nor has not been, similarly an object of persecution. Insomuch that it may well be said, that as he died for all men, so all have had a hand in his death; and he is an offering for all. So the constant chain of prophecies respecting him is sound in every link; and those things which

"God before had shewed by the mouth of all his prophets that Christ should suffer he hath so fulfilled" (Acts iii. 18.) And now,

2. From the incidental, partly temporal, and by consequence also fluctuating properties of the Subject let us proceed to contemplate the constituent, or his glorious Self; which is "Jesus Christ, the same yesterday, and to-day, and for ever" (Heb. xiii. 8). "The same was in the beginning with God, (says St. John). All things were made by him: and without him was not any thing made, that was made. He was in the world; and the world was made by him; and the world knew him not" (John i. 2, 3, 10). It is usual before one begins to describe a particular life, or lot of constituents, to prepare for such description by ascertaining or identifying the same or subject as far as possible somehow; that the reader may know beforehand, who or what is the subject under description, when he begins to read; and not be obliged to answer all at once, as the eunuch answered Philip, "I pray thee, of whom speaketh the prophet this? of himself, or of some other man?" (Acts viii. 34): the ordinary method being that of connecting the Subject with his relations, and his parentage especially; as there seems no chance of a mistake when the subject can be traced from his birth. But supposing a subject to have existed before his apparent birth; nay before any birth, and we may as well say, before creation: if so much as that could be supposed of such subject, it would seem a matter of custom and of course, to ascend accordingly if possible, even to the highest point of existence that can be named, for the sake of his identification. And so high have his sacred biographers and commentators ascended for the identification of the second Mediate of the Kingdom and its ostensible Lord; of whose externals or circumstances we have just taken such a survey as we were able under the head of Incidentals, preparatory to this more difficult as well as more edifying and important

view that we are now beginning to take of his very unequal *Constituents.*

These constituents we divide into two several classes, portions, or qualities; which are commonly called Natures in reference to their several beginnings, and might as well be called Tribes in reference to their several affinities or connexions derived from such beginnings; namely, 1 the divine Nature or Tribe beginning with God, 2 the human beginning with man—being also contrarywise expressed, as προς τον Θεον, and μετ' ανθρωπων—a distinction that signifies considerably in the Greek, and our language has not the means of translating. As for any intermediate affinity of the Word between these two, as of one that might be called μετ' αγγελων for example, it is what we are not so much concerned with, consequently have not the same means of apprehending, and may consequently think the less of; though such affinity be not uninteresting in itself to the same extent to which it has been revealed, being the same in which our fate is connected with it. For if the Son be revealed as "a Judge among gods" (Ps. lxxxii. 1) with his chief disciples as suffragans or delegates (Matt. xix. 28; Cor. I. vi. 3), it is still BECAUSE the Father "hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men in that he hath raised him from the dead" (Acts xvii. 31), giving us so far a common concern with angels—that we are so far acquainted with his relation to them. And following the sublime example thus suggested, the most agreeable order for us thereupon will be, to contemplate the Subject, 1 in his human nature or affinity, 2 in his divine, after the properties severally imputed to each; and 3 in the several states or stages of his existence—omitting the intermediate combinations of elements, parts, &c., as irrelevant.

1, Accordingly, the Subject's *human* constituents, as we name them will properly stand foremost for consideration;

and be an exercise to qualify us, with the divine assistance, for higher thoughts continually; until we arrive by degrees at a practical sense and estimate of the divine Momentum, the real Subjective of the Kingdom before mentioned, ruling in our nature, the highest of which we can form any positive conception, and from its apex, as the heart is considered, by the Mode or Medium now meant to be considered, which is Christ. And the nature of a subject being the same with its natural properties, we are to understand by the human nature of Christ the same portion of these properties as every man, if he be not singular in his birth, will derive from the men who have preceded him; and which have been generally described in the foregoing abstract. But whereas it appears, that the same properties have all of them their characteristic as well as essential type, and in ordinary subjects a bad characteristic too for every good one both in the subjective and objective department; we are here to remark an exception most likely in both, but certainly in the last mentioned objective. In this respect the humanity of Jesus was not like that of any other man, but as of one faultless, and actually if not putatively sinless.—It was SINLESS in effect, though naturally weak, and clean itself in the midst of contamination, like a spring flower rising through the earth, by virtue of its divine association. For if the Subject was weak through the flesh, and in that respect liable to mischances and infirmities as well as other men, it does not appear, as it certainly would have done had it been the case, that he was ever involved in any actual offence, ever overtaken by any common trouble of his own procuring, or ever brought any burden upon himself but what he kindly submitted to for the relief of others and died for sin in consequence as far as it was possible for him to be holden in the pains of death (Acts ii. 24). "For though he was crucified through weakness, yet he liveth by the power of God" (Cor. II. xiii. 4).

But to pursue the consideration of the Subject or Second

Mediate in a human light, in his human nature, or more shortly in his humanity; the same being the ordinary mode of intellectuals in this nether world, it is generally supposed that a man's nature must be more hereditary than the actions or particulars of his life; in which respect nature would seem to hold a middle place between life and descent. But truly the difference between nature and life is only in conception, and the agreement between these and descent so strict, that they are in a manner all one, as our Saviour intimated to the Jews. "If ye were Abraham's seed, ye would do the works of Abraham" (John viii. 39), said he: "for the tree is known by his fruit." And hence the manifestation of divinity in humanity by him; that is, in his flesh, visible form, or person, as the angel foretold his mother, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that *Holy Thing* which shall be born of thee shall be called, THE SON OF GOD" (Luke i. 35). We can easily comprehend the natural endowment of a child with any particular spirit, genius or disposition by an incipient act, or principle, and should feel no difficulty about calling him, therefrom the son of such a spirit: and so Jesus was to be called the Son of God from his being naturally born or begotten of his Spirit, that is of the Holy Ghost, which is God like the Word. For this birth or begetting was no more than a natural contribution of properties or ingredients, (if it may be so said) by means of which, accumulating as before described, individuals are made. So the apostle observes, "There is a natural body, and there is a spiritual body" (Cor. I. xv. 44): but we know at the same time, that these two united are only one body. And the first Adam was made a living soul as well as the second; but through his subjective birth, the second was also a quickening Spirit as well as human. For independent of his divinity Jesus is understood to have borne or been blessed with a perfect humanity, in spirit, in intellect, in flesh and blood: no deficiency in animal courage, in feel-

ing, in patience; no want of natural understanding and discretion; no want of a natural pulsation, solidity, gravitation, and other material properties.

A body he must have, to make the all and only sufficient sacrifice for the sin of the world; as well as for the sake of example, and other ends of his earthly existence: a body he must have; and a body is prepared for him (Heb. x. 5): so that "in him dwelleth all the fulness of the Godhead bodily" (Col. ii. 9); that is σωματικῶς. The divine Subject described as above in the Word of God, by which the earth and the sea, and the heavens with all their host were made, was naturally born in the human race, in a determined line, and in an individual person; the Son of man, Seed of Eve by declaration, and of Abraham by promise, of Isaac and Jacob, of the tribe of Judah, of the house of David: as would appear sufficiently, no doubt, from his prediction and record, if they could be brought well together both under one view. Wherefore it is to be hoped, that so simple a verity may now be received, notwithstanding foolish questions and genealogies with other vain and unprofitable discoveries (Tit. iii. 9): or if it cannot be received now, that it will soon; when we come to try the effect of evidence, as well on this as on the more difficult and contested particulars which need more proof; throwing the bright beams of the Gospel, as it were with a glass, on the Subject's complexity or double identity. And

—1, Of the *material* form or type of the Subject, which properly signifies his person, much might here be said under the head of Personality, if our data were not unusually deficient in this part. For while we have data enough in the history of the Subject to infer somewhat of his intellectual type, we are left to prophesy, and the predictions concerning this point in particular, or rather more to analogy, for the slightest notion of his material form and appearance: not venturing to use even so much light as that without considerable embarrassment, through

the contrarieties extending to his material as well as moral description,—to the pattern of his form and features, as well as to the interesting particulars of his life and occupation. Thus, for example,

=1, The Subject, according to one prediction, would be a paragon of *Beauty*, in the natural as well as in the moral department, " How great is his goodness, and how great is his beauty!" (Zech. ix. 17): according to another prediction, he would in a natural or material respect be almost the reverse of this, and rather remarkable for his *Plainness;* v. g. " He hath no form nor comeliness: and when we shall see him, there is no beauty that we should desire him" (Isai. liii. 2). The meaning of which disagreement is perceived in the two different species of beauty, natural and moral before explained and just alluded to; and shews what sort of beauty Messias was to be most remarkable for: that however deficient he might be in the undefinable somewhat that constitutes personal beauty, he had all the beauty of holiness; with a fulness of grace, as hereafter described; and such bodily proportions, it may be presumed, as are best adapted to beauty of that sort, with nothing in his form and features beside more than we may see in plain children, the plainest of whom is a model for manhood before he begins to degenerate.

But there are numbers in this supposed age of good taste, who can never think of a favourite character without a corresponding person: as they will of the beauty of Eve for example, and of Adam's likewise of course; which have been so highly celebrated. And there are even those perhaps who would deem our first parents to have been even unworthy of Paradise, if their persons had not been such as to deserve the endless encomium of posterity; so great is the rage for materialism! But the real beauty of our first parents in that state has not been duly conceived perhaps, and of course not truly painted: for no painter, if he ever thought of such a novelty, has been able to trace the expression of happy innocence in

adults, or to combine the wisdom of the serpent with the harmlessness of the dove. Martial beauty, and hymeneal beauty also, has been painted often enough; intellectual beauty too sometimes, but never that of Paradisiacal happiness and innocence; much less could any ever paint the mournful, tender and sympathetic beauty of Sion's King. Beauty like his cannot be described in words, nor expressed on canvas, it can only be copied in a truly Christian life. Let those therefore who would copy it think of his example: and, THAT THEY MAY LOOK LIKE HIM, LET THEM ENDEAVOUR TO LIVE LIKE HIM; as they will unavoidably, if their modes be like his, or included therein.

=2, Looking again to the forecited seeming contradictions, we should expect to find in the Subject more *Meanness* than *Dignity;* indeed, that his outward appearance was as mean as his outward circumstances; and that, as he had no wealth to bribe, nor earthly power to command respect, so his personal appearance was little calculated to ensure it. We find indeed, some who have not a very prepossessing appearance, some whose appearance is harsh, if not really frightful and disgusting, have still a way of teaching people to respect them notwithstanding, and perhaps the rather for, their frightful looks. But it is expressly said in his prediction, that he would hardly be one to speak up for himself (Isai. liii. 7); and likewise in his record as well as prediction, that he was, and ordained to be, lowly and meek (Zech. ix. 9; Matt. xi. 29). He had no proud looks (Ps. cxxxi. 1), no menacing gestures, to frighten people into his views, but the very reverse: and where so much forbearance is added to so forbidding an aspect, that is with ordinary judges, one should suppose that their subject might as well command the winds and waves, as the affections of those whom he had to direct. But all this, like the lowness of the Subject's circumstances, and other temporal disadvantages that he seemingly had to contend with, was or-

dained, no doubt, on purpose that the power of God might be more conspicuous in him. For to judge from the same authorities of prediction and record, and also from a growing experience, he must indeed have been able to command not only the affections of unruly men, but the motions of the wind and the proud waves likewise (Matt. viii. 27). It may seem hard to conceive, how one could at the same time look lowly, and speak with authority (Ib. vii. 29); be despised and rejected, yet command whom he liked and to what he liked: so that he had only to say, "Follow me," to Peter and Andrew, James and John (Ib. iv. 18, 21), to Matthew the publican (Ib. ix. 9), or any poor scribe that he might choose to employ, even then as at present, and they are straightway devoted to his service; to the service of one, who while he lived had neither money to maintain his followers, nor house to shelter them (Ib. xvii. 27; viii. 20), and when he died was able to leave them no better legacy than the present ill will of all the world with a promise of future remuneration, and just a little foretaste of its enjoyment (Ib. xix. 29; John xvi. 33). How shall we account for such seeming and usually real inconsistencies? are we to suppose that the Subject had two manners as well as two natures, to account for this contrariety? As he was at once both a citizen of Israel and its everlasting Sovereign, may we think that he combined the divine majesty of the one with the becoming meekness and citizen-like sobriety of the other? This does not seem unlikely: and then to a considerable portion of mankind the BETTER PART OF HIS DIGNITY would be imperceptible.

But if we were to take our estimate only of a very inferior person from his outward form, type or apearance, it would most probably be very defective, how much more in the case of such a person as that before described in his modes or constituents; all the good objective constituents above described! And we are not thinking now of the spiritual and intellectual presence of the Subject

flowing from his native presence or person, but of the material presence or person from which it flows or appears to flow: and of this a word or two may still be said, more particularly concerning

=3, The two opposite properties of *Ubiquity* and *Locality*, which are equally attributed to the person of the Subject in authentic record. In ordinary subjects we observe and admire, that the mind and spirit, or acts so combined, have a motion and expansion infinitely (to appearance) beyond those of the body, which is the material combination, or contribution considered in common: so that while this is seemingly fixed, and confined to certain walks, or it may be, not suffered to move, absolutely chained down with irons, the others shall still be as free as the wind; while this is present with the world, the others may be absent from the world and present with the Lord (Cor. II. v. 8), where they are more due. But it must seem particularly admirable when we come to consider, that in this case not only the mind and spirit or thoughts and affections of the Subject should be above with God while the body remained on earth, but the Subject himself as himself asserted in that saying to Nicodemus, "And no man hath ascended up to Heaven, but he that came down from Heaven, even the Son of man which is in Heaven" (John iii. 13). For being celestial essentially, or from the beginning, as "the Word was God" (Ib. i. 1), in which Word he consists, his presence would be in that sphere accordingly with God (Ib.) for ever, not excepting the humble period of his conversation and residence with men upon earth: whereas another being essentially terrestrial, his presence would accordingly be here as long as he lived, with other men upon earth, while he had his conversation, as he ought and might notwithstanding, in heaven (Phil. iii. 20), being here more sensible of the things around him.

This is a property that he derives from his Father; who being also most intimately cognizant of what passes

every where,—is, as we may say, every where at home: essentially present in Heaven, he also dwelleth between the Cherubims below (Sam. I. iv. 4); at once inhabiting eternity, dwelling in the high and holy place, and "with him also that is of a contrite and humble spirit" (Isai. lvii. 15). "Who is like unto the Lord our God, that hath his dwelling so high; and yet humbleth himself to behold the things that are in Heaven and earth" (Ps. cxiii. 5): who, but his sacred Image, our Lord Jesus Christ: "which in his times he shall shew; who is the blessed and only Potentate, the King of kings and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see" (Tim. I. vi. 15, &c.). Thus during the residence of this sacred Image so to be revealed upon earth, his home was in Heaven; his head was in Heaven, while his feet touched the earth; and there was no extravagance in his forecited saying to that effect. For the Subject's visible person, "that which was in the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled of the Word of life" (John I. i. 1), or its visible mode or person, is only as his feet, or the soles of his feet in comparison, though presenting the whole to us, or all that we can now conceive directly of the same; "the invisible things of him from the creation of the world being clearly seen and understood by the things that are made, even his eternal Power and Godhead" (Rom. i. 20).

There is one consideration, which to those who entertain it must make very much against the incarnation and locality of the eternal Word; namely, that a Subject whose being is infinite should confine himself either to the limits of the earth during the present stage of his existence, or to the human form or person after his ascension into heaven. To those who can entertain such a consideration it must make exceedingly against that of the incarnation and locality of an eternal and infinite principle. For ad-

mitting the possibility of such a limitation, and only supposing it to have lasted here for the short period first mentioned, it may be thought that his presence "by whom all things were created and consist," must have been greatly missed the while in other parts of the universe. And so it must be, to be sure, in such a case of privation. But who of the present day, when thought is freer than it was in the idolatrous reign of materialism, can possibly entertain such a lumpish consideration? It were about as rational and scriptural as to conceive, that the Lord had left vast Heaven and all the kingdoms of the earth to themselves, when He came down upon mount Sinai, and to the identical top of the mount (Exod. xix. 20); or, that when God went forth for the salvation of his people, Teman and Paran were left behind him (Hab. iii. 3, 13); or again, that when God returned to these parts the heathen were thereby rid of his formidable presence: whereas the place of his going and coming, as we understand it, is only the point of his apprehension, and has no particular relation to his absolute Presence. But

—2, To consider some properties of the Subject that are more *spiritual;* and

=1, As connected with locality, his *Walks* or *Migrations;* they were not so extensive as those of his countrymen have generally been from that period, and long before, to the present. It is said, indeed, that he went about doing good: which is the best way for a minister, as he was, to go about it. He was not stationary for years like a publican or exciseman, any more than St. Matthew was after his calling; but HE WENT ABOUT: and one circumstance before mentioned might have conduced to this habit, since he as a man would be in some measure a creature of circumstances like other men, namely, that after he left his father's house he never had a comfortable home. We read in the Gospel of the wanderings of an evil spirit (Matt. xii. 43): but wandering spirits are not necessarily evil; if they were the Subject himself would not

have indulged even to the extent that he did in this way. For, to say nothing of his supernatural movements; as walking on the sea (Ib. xiv. 25), or otherwise passing over it without a boat (John vi. 25); conveying himself away imperceptibly through the midst of a multitude (Ib. viii. 59); and other instances of locomotion that belong rather to the divine property of miracles or omnipotence,—his ordinary travels, though limited as aforesaid, and never much beyond his native country, were as constant from the time that he entered on his sacred ministry, as beneficial to the population wherever he directed his steps. So St. Peter averred in his discourse to Cornelius and others, "how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all who were oppressed with the devil: for God was with him" (Acts x. 38). Only a very small portion of his travels has come down to our knowledge, and yet enough for a specimen of their general tendency as abovementioned, and also for a proof of his habitual conformity to the laws and usages of his country on other occasions besides that of baptism (Matt. iii. 15); as not only paying tribute in place (Ib. xvii. 27); but also going up annually to Jerusalem at the feast of the passover, as the law required (Exod. xxiii. 17), and as his parents who went up themselves yearly on the same occasion (Luke ii. 41) had accustomed him to do (Ib. 42) on account of his quota to an higher and universal tribute.

Some have distinguished the particulars of the Subject's mortal life into periods or portions by his *Travelling* and *Retirement*: which method might have its convenience as a part of the chronological distinction which is here mentioned, and worth considering generally; though the Subject's present life in particular is preferably distinguished by its constitution or ingredients. And proceeding accordingly:

=2, At the superior appetitive class of spiritual properties, we meet with one in the Subject that is truly worthy

of mention, being an excellent and peculiar degree of love, with its natural consequence in *Sympathy, Affability, Condescension,* and every sort of kindness becoming such a patron as the Great "Shepherd and Bishop of our souls", (Pet. I. ii. 25), who could have compassion on the ignorant, and on them that were out of the way as much as an ordinary high priest who should himself also be compassed with infirmity (Heb. v. 1, 2); a regular, and as we may say PROFESSIONAL BENEFACTOR. For as other men have their professional avocations to which the main of their time and of their abilities are devoted, so the Subject had his; his professional avocation was beneficence; to go about doing every sort of good, and especially healing all that were oppressed by his and their common enemy: just as people go about buying and selling in some places; while in other places they shall spend their time in nothing else hardly, "but either to tell or to hear some new thing" (Acts xvii. 21); and too often in all places and employments for the purpose of hurting, rather than healing the oppressed.

Such, however, was the business of the Subject's life: it was one continued act or scene of love and beneficence. And, as in common professions those who exercise them have generally no choice of objects, but welcome all who are able to pay for their professional assistance in sterling coin; so with him the only consideration was, who could pay, or rather repay his efforts in their behalf with a suitable share of improvement. For as he would not have his disciples to "cast their pearls before swine" (Matt. vii. 6), if they knew it, so neither would he himself, we may be sure. And he knew well enough how to distinguish between the goats and the sheep, or between the actors and sufferers in that general corruption with which the earth is overspread; every proselyte being a sufferer in the first instance. For the first of these he had no feeling, but unqualified indignation; the same that he will bring with him again at his second coming, when he shall "smite the

earth with the rod of his mouth, and with the breath of his lips slay the wicked" (Isai. xi. 4): for the second sort he felt as a father might feel for his own children when exposed any where to the effects of a moral or physical contagion; being one in this, as in other respects with that universal Parent, "whose mercy is over all his works" (Ps. cxlv. 9).

This diversity of feeling towards sinners, as they are either active, and consequently irreclaimable, or passive, and therefore not past hope, nor compassion, is marked in many of the Subject's sayings and addresses; as for example, of the first, "And this is the condemnation, that Light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John iii. 19). "Woe unto you scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves..... Ye serpents, ye vipers, how shall ye escape the damnation of hell?" (Matt. xxiii. 14—33). So spake he to the guilty agents of corruption: while on the other hand, how anxious and earnest are his expressions concerning the deluded victims of their hypocrisy, with the devil to direct and assist them. "They that be whole need not a physician (said he) but they that are sick" (Ib. ix. 12). "But go ye and learn what that meaneth, I will have mercy and not sacrifice. For I AM NOT COME TO CALL THE RIGHTEOUS, BUT SINNERS TO REPENTANCE" (Ib. 13). "Come unto me all ye that labour and are heavy laden, and I will give you rest" (Ib. xi. 28): "For the Son of man is not come to destroy men's lives, but to save them" (Luke ix. 56).

With ordinary lovers the characteristic is generally either in some degree selfish, or else divided if not monopolized by the exterior and incidentals, or even by the relations of its object: but so it was not, nor is, nor ever will be with him: for the love of Christ is genuine, disinterested, and purely devoted to every personal object, to

those persons more especially who more especially require it; the captive, the poor, the weaker sex, and all the more slighted and dependent classes of the community. For the captive he had three objects in view; 1, to deliver him from the immediate influence of the devil, by setting up instead thereof the fear of God and empire of reason again in his heart; 2 and 3, to deliver him from the petty or additional tyranny of deceitful lusts and evil custom, which may be called the devil's lieutenant and sub-lieutenant; setting up in their stead the light of revelation, and of the captive's own conscience, an imperfect reflexion of the same, as God's vicegerent and sub-vicegerent. To the poor he has given a degree of moral and civil importance that no former legislator ever contemplated; as it was said of him beforehand, "He taketh up the simple out of the dust, and lifteth the poor out of the mire, that he may set him with princes, even with the princes of his people" (Ps. cxiii. 6, 7). To the female sex he has also restored that parity with the other which it received from God with its existence, and which is still essential to their common enjoyment of Paradise "as being heirs together of the grace of life" (Pet. I. iii. 7). "He (by Christian principles) maketh the barren woman to keep house, and to be a joyful mother of children" (Ps. cxiii. 8). And to all those members of society in short which were degraded by ancient abuse and prejudice; the female still in some countries, the slave (Cor. I. xii. 13; Gal. iii. 28; Col. iii. 11), the eunuch (Isai. lvi. 3, &c.), the offscouring, foreigner, and outcast (Cor. I. iv. 13; Isai. xi. 12; Eph. ii. 19) he has restored their due importance as men; upholding man absolutely, or with only one relation, namely, as the image of God (Cor. I. xi. 7); and not regarding any other.

It was not by any sapient looks nor counterfeit sanctity, that he won the admiration and confidence of his followers. Far from that sullen, mortified and forbidding air by which some pretending to follow him were distinguished, was the placid light that beamed upon his countenance: far from

solitary haunts like those which others have affected were the scenes in which his social spirit loved to roam. He was not averse to human happiness, not he; though his own was of another kind (John iv. 34). Receiving sinners at lecture, and even eating with them (Luke xv. 1, &c.), would not seem the way to raise him in the estimation of the religious world, any more than his sober, citizen-like carriage before mentioned in the civil; and well might any prejudiced and malicious observers like the scribes and Pharisees of his time be scandalized thereat (Matt. ix. 10, 11): but "Wisdom is justified of her children" (Ib. xi. 19). We can tell better at this period of the world, how to appreciate his temper by its fruits. And even then his observers might have judged better of his condescension, one should think, if they had not been prejudiced, seeing how well he supported the dignity of his character in company that would seem so unfavourable to dignity and decorum as that of the last mentioned publicans and sinners.

For, finally, having given so many other proofs of a general kindness and condescension worthy of his high birth, (as high born subjects will sometimes) he still added this to the rest; which was not the least remarkable, namely, that he, though better than the best, could stoop to the improvement of the worst; though "wiser than the aged" (Ps. cxix. 100), could stoop to the infirmity of childhood, and adapt his teaching to the capacity of the poor (Matt. xi. 5); as it was foretold that he would (Deut. xviii. 18; Isai. lxi. 1), and as the people generally expected (John iv. 25). And without impugning the sincerity of any man's motives, as our Saviour observes, He that is not against us is on our part (Mark ix. 40); it may be questioned, whether any man ever preached or did any thing else with that direct information and with so pure a benevolence towards its ostensible object, or with the slightest mixture of either,—that was not immediately derived from "the love of Christ which passeth knowledge." For thus,

it may be reasoned on the authority of his beloved St. John, 1 "God is love" (John I. iv. 8); 2 "Jesus saith to Thomas, I am the Way, the truth and the life: no man cometh unto the Father but by me" (John xiv. 6); and 3 comparing these two authorities may teach any one to ascribe all his attainment in these blessed properties to "the love of God which is in Christ Jesus, our Lord" (Rom. viii. 39).

=3, After ascending therefore to the highest at once, it may be thought, that no other property of the same superior appetitive class in this divine Subject or Combination can deserve to be mentioned: but considering love as his universal principle, one may still find other modes belonging thereto as a part of the Subject besides those above-mentioned: of which *Innocence* and *Peace*, or a perfect inoffensiveness, is one according to St. Paul. "For this (says he) Thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness; and if there be any other commandment, it is briefly comprehended in this saying, namely, thou shalt love thy neighbour as thyself" (Rom. xiii. 9). Therefore Perfect Innocence is an unmeaning expression if applied absolutely, or with no reference to any particular action or imputation like those above mentioned. But the property in perfection may be applied to every point of this holy Person's life, and to every ingredient of the same; which is presumed to be more than can possibly be said of any other. There may be others mentioned even in so candid a record as the Holy Scripture without any particular imputation; but it does not follow that sin might not have been imputed to them. Indeed it is very presumable from different circumstances, as well as from different authorities of Scripture, (Gal. iii. 22; Pet. I. ii. 22), that of all mankind Christ was alone without sin; behaving at the same time with so much mildness and indulgence towards all except the chief priests, the Pharisees and others of that class, as if he had himself required some indulgence.

And it is no more than one should expect as a natural consequence of righteousness or innocence, to find a calm horizon with the sunshine of peace in any sphere where it reigns and to which it may extend, be it inward or outward, in thought or in deed; so that the name of Christ should signify almost the same thing with Peace. For speaking of his reign it was said, "Mercy and truth are met together: righteousness and peace have kissed each other" (Ps. lxxxv. 10). He says "Blessed are the peacemakers: for they shall be called the children of God" (Matt. v. 9): and also tells his followers by St. James, "The fruit of righteousness is sown in peace of them that make peace" (Jam. iii. 18). "Peace I leave with you; (said he) MY PEACE I give unto you. Not as the world giveth give I unto you: let not your heart be troubled, neither let it be afraid" (John xiv. 27). So it was predicted of his reign again, or of his blessed influence, that righteousness should be its basis, and under it the fierceness of the savage temper should be restrained by innocence. "And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf shall dwell with the lamb, and the leopard shall lie down with the kid," &c. (Isai. xi. 5, 6). So angels sang at his birth, which was like a prediction, "Glory to God in the highest, and on earth, peace; good will toward men" (Luke ii. 14). And we also find experimentally according to these predictions, that the more Christ is in any one or any where, the more peace and comfort. So he charges his disciples, "Have salt (that is pleasantness or comfort) in yourselves, and peace one with another" (Mark ix. 50).

On the other hand, there does not appear in any of the Subject's properties before mentioned a greater contrariety than in the present combination. For if we look into the real state of the case, we shall not find a subject more loaded with guilt than this, who "was offered to bear the sins of many" (Heb. ix. 28); nor a greater peace-breaker according to his own account. "Think not (says he) that

I am come to send peace on earth: I came not to send peace but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law: and a man's foes shall be they of his own household" (Matt. x. 34, &c.); being in this respect much like what Isaiah predicted, "Who is this that cometh from Edom, with dyed garments from Bozrah.... For I will tread them in mine anger, and their blood shall be sprinkled upon my garments," &c. (Isai. lxiii. 1, &c.). And in the Subject, or his cause, this sanguinary part has certainly been verified as well as a pacific: in fact no other cause or pretext, whether civil or religious, has occasioned so much public strife and bloodshed in the world: while the commotion and tumult thus occasioned in our own breasts at the same time are more lasting and violent than can be produced by any other means whatever. Such is the struggle that he has with his subjects in taking possession, and the war that he kindles within them; which is still but one step towards peace, there being no peace without a revolution in the natural state. For "the wicked are like the troubled sea; whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked" (Isai. lvii. 20, 21). Hence the violent struggle on this point, and the temporary resistance that is to be expected both within and without by the probationer for eternity. But PEACE WILL COME AT LAST WITH INNOCENCE. "These things have I spoken unto you, (says he) that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John xvi. 33). And welcome tribulation in the world with peace in Christ, if it please God!

=4, He was an example too of *Patience* and *Moderation:* which, as it shone generally, through his life, so most eminently at the conclusion, when a person's character is said to be shewn most decidedly. For then it appeared not only in the endurance of mocking, buffetting

and other cruel indignities, at the hands of his captors, but also in the mildest reproof that ever was offered on such an occasion to his wretched betrayer. He was an example of *Meekness and Humility;* in short of every excellent disposition that can be looked for in a superior: which coming from one so much higher than their objects were all amplified thereby; while there was in them at the same time independent of this circumstance a perfection that would be sought in vain elsewhere, and is best seen by contrast; as for example, the Subject's meekness another time contrasted with St. Paul's highness on a similar occasion, namely that of being smitten each in the same presence, and each most unworthily: when "Jesus answered, If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?" (John xviii. 23). But mark the difference, "Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?" (Acts xxiii. 3). We should think it rather a high comparison for any of the common sons of men to be compared with so rare a character as St. Paul; and yet how differently does he qualify the privilege of speech, and how terribly does he fail in the superior graces of meekness and humility compared with his divine Master: as who would not fail on a similar comparison?

But it was for the inferior appetitive virtues that our Saviour's example was chiefly intended, and his station in life particularly adapted. Being made, not lower than the angels only, but lower than the generality of mortals in his outward condition, he had the whole scale of their upward duties before him, from those respecting the lowest object on earth to those respecting the Highest in Heaven, that his example might be complete according to the fulness of his grace; and in all has richly endowed us — submitting readily to human ordinances as well as divine, honouring the temporal authorities, from highest to lowest, and paying the respect to others which is generally due

to them as men—suffering at the same time for conscience sake, and for well doing instead of evil without endeavouring to retaliate: whereby he has left us the invaluable legacy of a perfect example, as we are reminded by one of his immediate followers, the venerable St. Peter (Pet. I. ii. 21). But

5. The most important as well as peculiar example of his bequeathing is that hearty and enlightened *Devotion* which he uniformly evinced; and which though given as an example to all men was practised with as little ostentation as we find in its record. Devotion, that lovely characteristic of the children of grace, has been represented already as equivalent with piety or the love of God, in a superior degree: and if we consider the simple record of the Subject as it respects his devotion, we shall find the same to have been superlative in him. He sought not his own will, but the will of the Father which had sent him (John v. 30). His meat was to do the will of Him that sent him, and to finish his work (Ib. iv. 34); to prosecute, perfect and establish for ever the gracious Word or Dispensation of which himself was the centre or nucleus. And herein, to lament and bewail before God the sins which he had taken upon himself for others, and to deprecate the wrath of God threatened and forthcoming upon their real subjects or perpetrators, was often the course of his devotion for a night perhaps, after having devoted a day to their instruction and admonition (Matt. xiv. 23, et pl.): to grieve for the griefs of the Holy Spirit of God (Eph. iv. 30), was natural and habitual with this "Man of sorrows;" and to resent his Father's wrongs as if they had been his own, according to the prediction, "Do not I hate them, O Lord, that hate thee? and am not I grieved with those that rise up against thee? Yea, I hate them right sore, even as though they were mine enemies" (Ps. cxxxix. 21, 22). What made such a feeling natural to him was, the light of the Word of life: but the most that we can feel ourselves in general is, a zeal without

knowledge; as a genuine devotion to God can never be felt without "the light of his countenance," or a feeling of his presence; and that, alas! is not so common as many suppose. No more, unfortunately, is another sort of piety that may be mentioned. And

=6, While the Subject's devotion or heavenward piety is remembered, we ought not to forget his human species of the same property, or the example that he gave in respect of a *dutiful submission* to his earthly parents — an heavenly example upon an earthly relation. Which may be thought a remarkable particular in the composition of this perfect model; considering his great superiority, as one might suppose, over these parents only in human abilities, to go no farther. We think a great deal sometimes of examples of submission reversed, that is when proceeding from higher to lower; as will necessarily happen sometimes through the natural vicissitude of human affairs: but what are these forced examples compared with the voluntary and systematic deference in common matters of the only begotten Son of God to his earthly parents;—and that not for any particular emergency or occasion, but ordinarily for the whole period of his early life? If a messenger from Heaven had to pass over the town of Nazareth or its neighbourhood on some divine commission during the extraordinary residence alluded to —one should think, he could not fail to remember it, and worship as he passed!

=7, Finally; after enumerating those several examples which the Subject afforded of perfection in the spiritual appetitive department, it may not be amiss, to mention generally his example also in the opposite or *aversive* department. To those fond philanthropists who hold that no man is to be hated on any account—no, not the greatest villain, while they own he deserves hanging—to such the ascribing of a class of properties of an opposite or aversive character to the very essence of love may seem inconsistent, or at least, very unpalatable. And truly the aver-

sive properties should be cautiously encouraged in ordinary subjects, as being very unsafe through their approximation to malignity: but it therefore seems the greater advantage for those who would use their natural and indispensable properties aright, to have so eminent an example on this head as the Son of God himself before their eyes. For by this example they are taught both whom they should avoid, and whom they may safely hate —namely those who hate God, according to a passage (Ps. cxxxix. 21, 22) before cited: using great caution at the same time, with this broad, clear, and authentic example before their eyes, in cultivating truly Christian aversions and acting truly upon them; without recurring to the old leaven of malice, and going back as it were in their lessons of love.

But some of these aversions do not amount to hatred, nor even to dislike; and yet may be truly termed Aversions, DELICATE AVERSIONS; such, for instance, as our Great Exemplar testified towards the poor demoniac, whom he so kindly and effectually relieved (Mark v. 8): and the poor man would have been glad to follow his deliverer; "howbeit Jesus suffered him not" (Ibid. 19). For this rejection could not have proceeded from a natural loathing of the man on account of his affliction; as he must have been more loathsome before it was removed: it can only be imputed to the man's want of faith—appearing in this, namely, that when Jesus bid him go and tell his friends how great things the LORD had done for him, "he departed, and began to publish in Decapolis, how great things JESUS had done for him" (Ib. 19, 20); not believing in God, as he ought,—but in the man, as he was considered. And this construction of the case is authorized by another similar to it; where a blind man who had been also cured by Jesus appeared to believe rather in God, and, on account of that belief, most likely, was suffered to follow him, as he did, "glorifying God" (Luke xviii. 43).

Many other examples of a nice discrimination, in the

use or exercise of our aversions were shewn on different occasions by the Subject; who had no ridiculous fastidiousness, unaccountable antipathies, nor any other aversive weakness,—much less such a thing as ill humour, to spoil their effect: but this is not a time to insist on these particulars; nor on the example that he also set in other shades of the same quality; as in caution and vigilance of a milder sort,—and in resolution, courage, fortitude, and others of the kind, of which the aversive character is still less apparent.

For there are also belonging to the Subject, or Second Mediate,

—3, *Intellectual* properties of a more human description than the divine, or supernatural, wisdom and light hereafter ascribed to him; as 1, Policy in his ministerial or professional conduct; with 2, Eloquence in speaking; and 3, Dexterity in reply; accompaniments of great account to policy,—and all deserving at the least a short mention in this general notice of the Subject's humanity, whatever surprise or objection may be conceived at finding them, or any of them, included in such company as that in which they now stand. For

=1, *Policy*, like some other characteristics that might be mentioned, will have different meanings with different observers. What some regard as policy, and something to be proud of; others would be apt to regard as paltry simulation, and despicable craft, and be ashamed to own. But there is nothing of that kind in the property here contemplated; v. g. policy for a Christian, consistent policy,—an humble neighbour to wisdom, but honourable in its poverty: which was strikingly exemplified in the life of the Subject; and, when accompanied with perfect inoffensiveness, a property before supposed in him, is no more than he also inculcated by precept or profession, as well as by example; bidding his followers to "be wise as serpents and harmless as doves" in the midst of the wolfish world (Matt. x. 16), and not exemplifying, like some other models to

whom he alluded, a practice that he could not venture to teach. "The scribes and the Pharisees sit in Moses' seat: (said he) all therefore whatsoever they bid you observe, that observe, and do; but do not ye after their works: FOR THEY SAY AND DO NOT" (Ib. xxiii. 2, 3). And then he shews what they do; being clearly a few things that they would not care to acknowledge (Ib. v. 4, to the end).

Far above craft and simulation himself, he was at the same time eminent for that consistent, and therefore HONEST policy: which indeed is best seen in his ministerial part; and consequently, best reported under the head of his ministry in another place *. We ought likewise not to forget, that there are other characteristics of the Subject connected with this, which we are still to consider; as

2. The highly intellectual property of *Eloquence*; which the Subject must have enjoyed even silently as well as audibly in a power of persuading without utterance, a power like fascination: though by eloquence is properly meant a speaking out, an original, outright speaking,—different not only from that, but also from another kindred part, that of answering and repartee, the political importance of which may also be considerable by chance. And that was a pretty sensible indication of the effect of the Subject's eloquence; when he could detain thereby a multitude to the number of some thousands, besides those who were coming and going, in a desert place, as if they were chained or rivetted to the foot of a mount, on which he had taken his station, for a space of three days, and after exhausting their provision so entirely, that they had not a meal left to help them homeward; when the best sermon that one of his poor successors is able to make, shall not obtain him a patient hearing for three hours, nor hardly for three quarters. But perhaps an effect like that could not well be ascribed to mere human eloquence: so exquisite a treat for intellect, and still more, its recom-

* S. K. 10; Jesus, Mediation, and Ministry.

mendation, must have been as great a miracle almost as that of the loaves and fishes with which it was accompanied. (Matt. xv. 29, &c.) For however divine the substance of our Lord's discourse, of which we have a sketch in the fifth and following chapters of St. Matthew, may appear, and certainly is, one must go a great way at present to find a congregation of some thousands who would sit to hear it read from beginning to end, short as some may think it, unless they were fascinated by the way in which it was delivered. And who can say what fascination there might not have been in that delivery? There are two motives contributing to the effect of eloquence particularly; which are love and fear: and the Subject knew, no doubt, how to employ them both. But it is to the former chiefly and to the intelligence with which it was expressed, that the effect of his delivery in that divine exhortation must be ascribed. It was the Subject's entire devotion to his objects or hearers, as well as deep conviction of the truth that lent a natural charm, if it was not more than natural, to his preaching—a part sufficiently benevolent in itself. The remarkable part of that office with him does not immediately appear: as others had preached to the same effect before,—like Noah for example, "while the ark was a preparing; wherein few, that is, eight souls, were saved by water" (Pet. I. iii. 20); and for the rest, "they did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all" (Luke xvii. 27). So Lot too had preached before, but seemed as one that mocked (Gen. xix. 14): "and they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from Heaven, and destroyed them all" (Luke xvii. 28, 29). So Jonah likewise had preached to the same effect before, and perhaps more nearly to the same effect with the Subject; his preaching being happily attended with the salvation of a whole city

by repentance. And many others also have preached since he, as well as before, and to the poor as well as to the rich—it may be to the former sometimes hypocritically, and sometimes sincerely. For every good action is entitled to the credit of a good motive until evidence has been given to the contrary; if it may still happen by chance, as the apostle says, that "some indeed preach Christ of envy and strife" (Phil. i. 15). How then may we perceive in the preaching of the Subject that extraordinary evidence to which he once referred John's disciples? Why thus, as it may be reasoned on the authority of what we read, namely, 1 by his beloved disciple St. John, "God is love" (John I. iv. 8); 2 Jesus saith to Thomas, "I am the Way, and the Truth, and the Life: no man cometh unto the Father but by me" (John xiv. 6); and 3 comparing these two authorities may teach any one to ascribe all the success of a divine eloquence to the divine Author, and to "the love of God, which is in Christ Jesus our Lord" (Rom. viii. 39).

Hence the Subject's own, or immediate, success on the foresaid occasion, as well as mediate success on all occasions by his genuine ministers. For without impugning the sincerity of any man's motives, as our Saviour observes, "He that is not against us is on our part" (Mark ix. 40), it may be questioned whether any man ever preached or did any thing else of a spiritual kind with that direct information, and with so pure benevolence towards its ostensible object, or even with the slightest mixture of either, that was not immediately derived from "the love of Christ, which passeth knowledge" (Eph. iii. 19).

=3, That other property allied to eloquence, if it be not a part of the same, before enumerated by the title of *Reply*, being mentioned in Scripture by the phrase of understanding and answers, and there too as well as in heathen writings designated by the figure or comparison of salt (Col. iv. 6), is no contemptible power either for the ad-

vocacy of truth and the propagation of wisdom and knowledge. For grains of this intellectual mass being scattered by sages of all sorts through the world in replies and observations, in axioms and remarks, in short sayings or apophthegms,—their followers have been wont to collect for general use, and also as characteristic reminiscences of these eminent persons. With the same view partly, and a much fonder affection, did the mother of Jesus catch his early sayings and lay them up like spring flowers in her chaste bosom; while all that heard him were astonished at *his understanding and answers* (Luke ii. 47, 51). And with the same view likewise, or to give an idea of the Subject's just and *salted* expression, rather than the substance of his teaching which is more particularly detailed in the course of this discussion, may here be shewn a sample of the same from his maturer genius; when his ministry was in full career among the Jews, "and he taught in their synagogues, being glorified of all . . . . and all bare him witness, and wondered at the gracious words which proceeded out of his mouth" (Ib. iv. 15, 22): this sample not being meant to include specimens of divine light and information like some here recited, but of just, salted, and pregnant sayings; which might be highly creditable to an human understanding, without requiring the supposition of higher authority. Such was the style and manner usually employed by him in conversation, but more remarkably in all that he said or did for the teaching and promoting of his sacred institution. Grave, decided, simple, and authoritative in his way, as well as gracious and just in his discourse, the manner of the Subject was not merely the manner of a sage or a prophet; it was more like that of a monarch, or an oracle: "For he taught as one having authority and not as the scribes" (Matt. vii. 29).

Perambulating the temple as it were a Lyceum, and the garden of Gethsemane as it were the shades of Academus, with discourse both exoteric and acroatic like theirs, he still differed essentially from the Peripatetic and Academic as

well as from all other sect leaders that ever preceded him in one respect, namely that on earth, where their teaching ended, his only began. But the gifts that he subsequently shed upon his disciples from the Father is another part; we are now to consider his human preception only: wherein he exemplified the skill of a philosopher with the eloquence of an orator. The Socratic method particularly, which has been so celebrated in the schools was as much his, as it was that philosopher's; and more effectual in his mouth for stopping the mouths of sceptics; as for example, "What think ye of Christ, whose son is he?" (Matt. xxii. 42.) "The baptism of John; whence was it?" (Ib. xxi. 25.) "Of whom do the kings of the earth take custom or tribute?" (Ib. xvii. 25.) "Which now of these three, thinkest thou was neighbour unto him that fell among the thieves?" (Luke x. 36). It is hard to make a distinction among his answers: as they generally contained so much excellence. How beautiful a one, for example, was that on the forementioned occasion of the Pharisees censuring his familiarity with publicans and sinners before cited from the Gospel! (Matt. ix. 12, 13.) A reply at once so venerable, just and benignant is not to be found in any other record.

But sometimes on occasion of these people's impertinent remarks or interrogatories, the Subject is found displaying rather a degree of rhetorical ingenuity in answer or defence. For example; it was not unusual with him on such occasions to substitute admonition for apology or confession, like one who was sent to teach, and not to be taxed or interrogated. Thus upon that curious, though not altogether irrelevant proposition of the people concerning what seemed to their minds an inconsistency in his doctrine, "We have heard out of the law, that Christ abideth for ever; and how sayest thou the Son of man must be lifted up? Who is this Son of man? (They were getting rather familiar.) Then Jesus said unto them, Yet a little while is the light with you: walk while ye have the light, lest darkness come

upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have the light, believe in the light, that ye may be the children of light. These things spake Jesus and departed, and hid himself from them" (John xii. 34, &c.): i. e. became more scarce, or retired,—not meaning to bandy arguments and replies with the people, or to be catechized by them in this manner.

Another time we shall find him accompanying the chastisement of an offending party with a general admonition and prediction worthy the consideration of all parties, and more particularly of the more guilty or offending: as when the Pharisees and Sadducees, two very opposite parties in appearance, tempting him once and asking a sign which was familiar enough towards one only of his prophetic character, he answered in his own peculiar way, "and said unto them, When it is evening, ye say It will be fair weather: for the sky is red. And in the morning, It will be foul weather to-day: for the sky is red and lowering. O ye hypocrites; ye can discern the face of the sky; but can ye not discern the signs of the times? A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them and departed" (Matt. xvi. 1, &c.). That was his way.

Galling enough his replies were sometimes indeed, as they had need, and as it was predicted of him by that very circumstantial foreteller of his fate the prophet Isaiah: for example, "He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked" (Isai. xi. 4). And therefore this reproving of the malignant crew of Scribes, Pharisees and Sadducees by whom he was pestered, would seem but a part of his duty as an universal Censor and Judge. What a very cutting declaration was that to some of the same sort as these Pharisees and Sadducees whom he rated so often for their hypocrisy and unbelief, namely to the Jewish priests and elders when he told them, "Verily, I say

unto you, That the publicans and the harlots go into the Kingdom of God before you!" (Matt. xxi. 31.) This was "provoking them to anger" by an humbler contrast than that of the Samaritans (Luke x. 33, &c.), who were no people; as he decreed to do (Deut. xxxii. 21), or that of the Gentiles, as done in imitation of him by his apostles (Acts xiii. 46), according to their own confession (Rom. xi. 14; Cor. I. iv. 6). And now that the Gentile converts appear to be falling back again towards heathenism after having taken the lead in the church for more than sixteen centuries, one should not be sorry to have them also stirred up in their turn by an honest emulation with the first-born of Israel, and Abraham's natural descendants. But the most rational, satisfactory, and becoming way of stirring up the indolent, reclaiming loiterers, and generally procuring success, or attention at least, in speaking is,

=4, *Elucidation*, or literally shedding a light on the subject; another medium adopted by Messiah besides those above mentioned, and which consisted in laying open to his hearers the grounds of the truth, and the secret of their contrary prepossessions; as for example, when he told some of his gainsayers, "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God" (John viii. 47). "No MAN CAN COME TO ME, EXCEPT THE FATHER WHICH HATH SENT ME DRAW HIM: AND I WILL RAISE HIM UP AT THE LAST DAY" (Ib. vi. 44).

It were not an easy task to continue a specification of the Subject's human sayings to any extent without overleaping the bounds of humanity, and confounding its perfections with those of divinity, to the flattering of one nature and defrauding of the other. For although it may seem arrogant in any mortal being, to pretend to discriminate in so high a case; one can hardly help fancying some particulars in the Subject's discourse that were more than human; nay, more than angelic. And one is not encouraged in such a conceit only by the substance of the word spoken, but also, if not equally, by its manner or

colouring; in which one also fancies something divine: as for example in the style or language of a saying that has here been quoted before, and perhaps more than once; being our Saviour's heavenly invitation to all who are troubled, whether spiritually or temporally—in themselves or in their circumstances, "Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For MY YOKE IS EASY, AND MY BURDEN IS LIGHT" (Matt. xi. 28, &c.).

Was this ever uttered by a mere human being? Could ever any angel become this expression? In truth, it was no word for either. Yet this is only one of many such traits as might still be adduced; of traits, which if not human, were still exhibited by the Subject in that form. And who can do justice to those which follow? Faint indeed must be our expression when applied

2, To those properties of the Subject the character of which was more clearly *divine;* although a way has been prepared for them by the consideration of others more human as before proposed: and the task is also shortened by what has been premised of the Sole Subjective, being also the First Mediate and one with the Second. For in the divine Nature, now to be partly reconsidered, there are no kinds, as before observed, to make a particular description necessary in this instance: Divinity is all one in all to whom it comes alike, or in the same relation, and everywhere perfect or unimprovable; and nothing can be attributed to it absolutely that might not be attributed also to the same relatively in whatever subject or sphere, however unequal or unlike to the same: thus for example

Divinity is	Unity	in	Multiplicity,
	Eternity		Mortality,
	Infinity		Minuteness,
	Incomprehensibility		Insignificance,
	Impersonality		Personality,
	Heaven,		Earth,
	and every sort of heavenly perfection		and every sort of earthly imperfection,

as well as in the properties first mentioned. Divinity is divinity through all, and in all,—in Heaven and in earth; the same every where, and in every person. It cannot be one thing in one person, and another thing in another,—one thing in little things, and another thing in great. It is one thing in all, whether they be persons or things. It is all one in David, in Jesus the Son of David, and in every child of God. It is all one in heavenly things, in earthly things, and in things under the earth.

Therefore in the divinity of this Subject compared with any other, the difference will not be one of quality; but of constancy, purity, nativity, plenitude, and every other sort of peculiarity before ascribed to the Subject in this respect. "For God giveth not the Spirit by measure unto him" (John iii. 34), "a Lamb without blemish and without spot" (Pet. I. i. 19), conceived by the Holy Ghost (Luke i. 35), and born with it into the world; instead of being assimilated thereto, as usual, by the effect of regeneration. For he was the Son of God, that is divine before baptism, and not after only; sanctifying the ordinance by his use, and not sanctified by it. He came "not by water only, but by water and blood" (John I. v. 6). In this instance human nature had a character wholly divine; while in other sons of men it is only more or less according to their several endowments;—as in one phial the liquid may be pure ether; in others, different combinations with the same; and in others mere water or dregs. In him every thought, word and deed was perfectly divine; while it can hardly be said, that in others generally any one thought

word or deed was ever perfectly, although in many they have been partly, and in some very decidedly, of that character. For example: to die for one's country, or to give one's life for a single friend, has something divine in it: to die for another country, or for a stranger only in respect to their intrinsic worth, something more; but to die, as the Subject did, not only for strangers as well as countrymen, but for the least deserving as well as the most, and for enemies as well as friends,—is most, or rather QUITE divine, is divinity itself without any alloy. "For scarcely for a righteous man will one die; (says St. Paul) yet peradventure for a good man some would even dare to die: but God commendeth his love toward us in that while we were yet sinners Christ died for us" (Rom. v. 7, 8); being the act of God, or of divine love.

It may seem much to say, that not only love but every human ingredient in Christ was divine; whether it were spiritual like this, or more intellectual or even material, though God is neither. And although the epithet "divine" cannot be applied to any other person, except as before observed of "angelic," in a figurative sense and with gross exaggeration, it may still be said of this man, without hyperbole or metaphor, that there was nothing either in his character or person that would shame divinity; no, nor aught belonging to him that was not equally of God, if not equally divine. The body and blood of Christ were of God, as much as his spirit and intellect; the church that he purchased was the church of God, and purchased with the blood of God (Acts xx. 28); the life that he laid down for it was the life of God (John x. 15); and all HIS things are of God, whether directly from himself or indirectly through his; as St. Paul observes, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. AND ALL THINGS ARE OF GOD; WHO HATH RECONCILED US TO HIMSELF BY JESUS CHRIST" (Cor. II. v. 17, 18). In all that he did, in all that he suffered, from the combination to the

consummation of his earthly existence, the agent and patient was both God and man; as will more fully appear, when these two natures come to be considered together in different states of the Subject after the manner above proposed. For thus much having now been observed of the Subject's divinity, or humanly speaking *divine constituents* in general, it will be proper, before any other topics, to notice some of these in particular; as, for example, 1, Divine Unity; 2, Eternity; 3, Infinity; 4, Incomprehensibility; 5, Impersonality; with other properties or endowments of a divine nature and heavenly origin: but chiefly the last mentioned; those first enumerated having been formerly mentioned under the general head of Divinity; which makes their notice in the present application the more easy and concise,—Divinity itself being, as just observed, the same in all its associations. Thus

—1, The *Unity* of the Godhead will be the same in the Subject as in itself: as the grosser unity of light is the same in every part of the earth on which it happens, or shines. Thus

—2, The *Eternity* of the Subject, especially in its outgoing and his pre-existence, or first estate—to be hereafter noticed, is in no respect different from the eternity of God, the Father; having, like this, neither beginning, nor increase. Thus likewise

—3, His *Infinity* will be the same: which occurs in his Image or presentation as the eternal Word, of That which is infinite. "For by him were all things created that are in Heaven, and that are in earth, visible and invisible; whether they be thrones, or dominions, or principalities, or powers,—all things were created by him, and for him: and he is before all things; and by him all things consist" (Col. i. 16, 17).

Whence may also appear the identity of these three forementioned attributes—the divine unity, eternity, infinity of the Subject, with each other as well as with the

same in the original and universal Godhead to which they are absolutely ascribed. If all things were created by the Father and for him, so were they created by and for the Son; and if all things consist or endure by the Father, so do they likewise by the Son. And

—4, With all these decided traits, the Divinity of the Subject, or in him is still marked with the same *Incomprehensibility* as that before attributed generally to God. So that with all the knowledge that we possess of Jesus Christ by means of his sacred record and otherwise, he still essentially, or, as it might be as well said, IN HIS DIVINITY—will remain as incomprehensible as the Father himself; being like, or rather with, the Father—" one who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see" (Tim. I. vi. 16). For where a disciple and cotemporary, the divine St. John, mentions, " That which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life" (John I. i. 1), we find one word, and that a little one too—" of", which may be enough to shew, that he did not mean it was the Word itself that he handled; but all that was palpable, visible and intelligible of the same incarnate. So later divines, and divines generally, are said to handle, not the transcript of the eternal Word which is delivered to them and put into their hands, but simply the WORD by a figurative or elliptical expression that is well enough understood. Lastly, of those before considered—

—5, *Impersonality*, another attribute of Divinity consequent upon the other properties or attributes, especially those of infinity and incomprehensibility the two last mentioned—is as much a property of the Subject in his divine nature, and as identical with the same in the Godhead generally as either of those: of which there will be more to be said with the Subject's pre-existing state.

—And now, having so far considered the premises al-

ready, there will only remain a few Other qualities or endowments of a divine nature and heavenly origin to be particularly regarded; namely

—6, The Subject's divine *Omnipotence*, here properly to be considered in the power, or gift, as it is oftener called, of *Miracles:* whereby we are to understand such acts or operations as must exceed the greatest single ability of the subject or sphere in which they are displayed. For the limits of single abilities, and consequently of miracles, are very different in different spheres; and what would be a miracle in one subject or sphere might be none in another. Were a man for example to walk on the sea, without foreign help, or any artificial contrivance, it might very well pass as a miracle for him: while an angel of the lowest order might do as much without any unusual talent or effort. And again, should an angel like that which used to shed his balmy influence on the waters of Bethesda (John v. 4), or one of an higher quality, pretend to forgive sins, as well as to heal the sick, or to reverse a divine sentence by direct authority, adding a miraculous cure in confirmation of his pretensions, like our Saviour in the case of the paralytic (Matt. ix.), the inference would be greater than the miracle; it would be such a wonder as might astonish beings even to whom our miracles, as walking on the water or flying in the air would be ordinary motions; it would be such a fact as the angels might desire to look into before they gave it a ready credence; while with the Supreme Being, such an act might seem no more than an ordinary exercise of his discretion. For the substance of a miracle is new creation, its effect and evidence, a new creature or thing; as Moses told the congregation, " If the Lord make a new thing" (Num. xvi. 30); and that the Lord alone is equal to,—in point of innocence, especially.

With respect to the possibility of a miracle, therefore, it may very correctly be either denied or asserted in relation to the subject or operator. For looking no farther than to

the sensible operation, we should say that a miracle was not possible: but looking through the subject or operator to his principal or employer, we should say, that what was miraculous as to the subject or exceeding his natural ability might still be performed by him mediately; it being nothing more than some unusual performance of a superior being by an inferior. So by the hands of the apostles (assembled at Jerusalem) were many signs and wonders done (Acts ii. 43): so God wrought special miracles by the hands of Paul (Ib. xix. 11); that is, miracles for Paul, but no miracles for God: so the miracles of wisdom and might which Jesus the Son of God displayed upon earth were generally miracles for Jesus, the man, or for Jesus the Son of David, but no miracles for Jesus the Son of God; it being no more than one should expect, for a son to be as his father in the trust or sphere confided to him, or for any new creature to be made by him "by whom also he made the worlds". (Heb. i. 2). For if he makes God his Father, making himself so far equal with God, he still confesses, that he "can do nothing of himself, but only what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise" (John v. 18, 19).

Even the greatest of all miracles, or of what we call Miracles, absolutely considered, the Subject's raising himself from the dead, was performed mediately in the manner aforesaid, as are also the miracles of salvation, justification, and other inestimable benefits that we derive from him. It was always his miracle, the Father's natural deed: or so the apostles speak of it. "Jesus of Nazareth, (say they) a man approved of God among you by miracles, and wonders, and signs, WHICH GOD DID BY HIM in the midst of you, &c. WHOM GOD HATH RAISED UP, having loosed the pains of death, &c." (Acts ii. 22, 24). And many more instances might here be cited if necessary of the best authorities, speaking in this way of the miracles of the Subject and of his apostles: namely, as the work of God by

them or their means,—if their proper relation or bearing upon evidence, did not mark them for another place. They are now only mentioned as another word for omnipotence displayed by the Subject. And in the same manner;

—7, There can hardly be a plainer example of omnipotence than the Subject affords in his *Omnipresence*, or omnipresent, though not universally acknowledged, influence both in the world that was created by him and also with the Father before any creation, who made all things by him and for him, " the Image of the invisible God, the first born of every creature" (Col. i. 15, 16, 17). Even with those men, a growing class, who will not own his sway or receive him he is always present, and that many ways; in the voice of nature, in human reason, in the voice of conscience, in the face of nature, as well as her voice, and even in the secondary productions of art. " For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they who deny him are without excuse" (Rom. i. 20). But after a more especial manner is he present in the world with those who own and receive him, and delight to receive him above all things; counting all things but loss, but dung in comparison, that they may win Christ, and be found in him, the omnipresent Word, " not having their own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith" (Phil. iii. 8, 9). For " to them gave he power to become the sons of God, even to them that believe on his name" (John i. 12).

—8, Another of his properties or attributes may be considered on the principle of identity before assumed, as nearly the same with the last mentioned omnipresence, consisting in his universal *Life*, *Grace*, or *Spirit*; that is, life in detail, grace in virtue, spirit in substance; and all one in effect. More especially may the life of Christ be considered as of two degrees in reference to its subject or

medium, namely primitive and derivative; the first in him, being his life with the Father; the second of or from him being one life with both by grace: and either being also of a divine quality, it is the latter or derivative sort that we are particularly concerned to know; as life in the way is more to our purpose than life at home, notwithstanding its fulness there. And this particular importance of the subject may be thought to have intitled it to the attention it has already received as well as to that which follows; the same being now proposed as a divine property, privilege, or peculiarity of the Son of man; not because he is the only man who has been raised by the glory of God to an heavenly conversation during his abode on earth (Phil. iii. 20), and to a participation in the divine nature by virtue and knowledge, as lately shewn (Pet. II. i. 4, &c.), but because he is the only one of all mankind whose life has been so far identified with those two divine principles, virtue and knowledge, as to be one with them, and through them with God the Father and Fountain of life. "In him we live and move and have our being" (Acts xvii. 28) if we have any: but this was the life itself; which was in the Subject what he is in us. "In him was life, and the life was the light of men" (John i. 4), the very germ or principle of righteous thinking and doing. His life is the same from the beginning, even from the principle or first act, ere life became a property; being especially the root and ratio of the chosen few who believe, and believing live; as he said, "Yet a little while and the world seeth me no more. BECAUSE I LIVE YE SHALL LIVE ALSO" (John xiv. 19). His life is like the abyss of waters: and as in this every little current finds an asylum by the gathering of streams; so there by the ministry of his apostles and others, every particular life is laid up and sealed as it were unto the day of redemption. "For ye are dead (says St. Paul to some) and your life is hid with Christ. When Christ, who is our life shall appear, then shall ye also appear with him in glory" (Col. iii. 3, 4).

For we are not to conclude, that the particular life which the Subject presented on earth was the whole even of his earthly existence. "I am the vine" (said he to his disciples, as a thing rooted in the earth)—"I am the vine: ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit" (John xv. 5). And what St. Paul says of himself, or his life in particular, may be said by every one who is a partaker in the life of Christ; "The life which I now live in the flesh I live by the faith of the Son of God; who loved me, and gave himself for me" (Gal. ii. 20). So he talks elsewhere of forgiving somewhat "in the person of Christ" (Cor. II. ii. 10): as if the person of Christ was equivalent with the church; which is his body of flesh and blood, "the fulness of him that filleth all in all" (Eph. i. 23), in the same manner that his life is the sum, power, or abstract. And it must be thought a wonderful combination of life under one head, or as we may say, in one person; figuratively, in one vine. We may form some idea by this figure of the possible expansion of life in one subject, if we consider what every joint of a vine may become, and what a mass of life it may possibly supply without a new sowing: so that in millions of millions the same life may be spread and perpetuated, as prefigured of the Subject by David in his beautiful hymn to "the Shepherd of Israel." "THOU HAST BROUGHT A VINE OUT OF EGYPT; Thou hast cast out the heathen, and planted it; Thou madest room for it; and when it had taken root, it filled the land; the hills were covered with the shadow of it, and the boughs thereof were like the goodly cedar trees: she stretched out her branches unto the sea, and her boughs unto the river" (Ps. lxxx. 8, &c.) Which is to the same purport as what St. Paul observes in a more familiar strain, when he talks of "the edifying of the body of Christ; till we all come, in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, . . . and, speaking the truth

in love, may grow up into him in all things which is the head, even Christ: from whom the whole body fitly joined together, and compacted by that which every joint supplieth according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (Eph. iv. 12, &c.). "The boar out of the wood may root and devour" (Ps. lxxx. 13), and more cautious foes may undermine by their sleight and "cunning craftiness, whereby they lie in weight to deceive" (Eph. iv. 14): but the vine will spread, the body will grow, the divine life of Christ will become universal to all people; and his person, to every person.

We have evidence enough of the development of this universal life so far as the present state, in the page of history,—and particularly in that portion which from its peculiar relation to the Subject is justly termed Sacred, sometimes with a special reference to the same life, sometimes without it by a plain inference: and to mention examples.

±1, For examples of *a special reference* to the Subject's universal life we have a whole tissue in St. Paul's enumeration of elders who obtained a good report by the life of faith (Heb. xi. 4, &c.), with some very affecting instances; as the patriarch Jacob's blessed end (Rev. xiv. 13): who by faith, "when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff" (Heb. xi. 21). Also the case of Moses: who, loving Christ, "when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompence of the reward .... For he endured, as seeing him who was then invisible" (Ib. 24, &c.)—in the same manner or word as afterwards HE WHO WAS THEN INVISIBLE, whom Moses foretold (Deut. xviii. 15), "Jesus, the author and finisher of our faith, ... for the joy that was set before him endured the

cross, despising the shame" (Heb. xii. 2): "and others also, who had trial of mockings and scourgings; yea, moreover, of bonds and imprisonment. They were stoned: they were sawn asunder; were tempted, were slain with the sword. They wandered about in sheep-skins and goat-skins; being afflicted, destitute, tormented (of whom the world was not worthy). They wandered in deserts, and in mountains, in dens, and caves of the earth" (Ib. xi, 36, &c.). In all which one seems to be reading of only one person, "THE MAN OF SORROWS" (Isai. liii. 3); as he is emphatically called, from the striking affinity of their lives in this respect, and the identity of the principle, first act, or impulse from which they proceed, and of the mode or word in which they are contained or described. For,

=2, It will also appear of the Subject *by inference*, how he lives in the lives of the saints, whether elders or moderns, who live by him: "in all their affliction he is afflicted" (Isai. lxiii. 9). Their sufferings are his; his are their tears, their prayers, their aspirations to the throne of grace. His wounded spirit breathes in the lamentations of the prophets, Isaiah, Jeremiah, and others: it is his sympathy that they express: but especially in the Psalms is his soul poured out: the same mournful soliloquist who coming near to Jerusalem, "beheld the city and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee, and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation" (Luke xix. 41, &c.)—is the author of such plaintive numbers as the following in that divine collection; "O God, the heathen are come into thine inheritance: thy holy temple have they defiled, and made Jerusalem an heap of stones: the dead bodies of thy servants have

they given to be meat unto the fowls of the air; and the flesh of thy saints unto the beasts of the land: their blood have they shed like water on every side of Jerusalem; and there was no man to bury them" (Ps. lxxix. 1, &c.). "By the waters of Babylon we sat down and wept, when we remembered thee, O Sion .... If I forget thee, O Jerusalem, let my right hand forget her cunning: if I do not remember thee, let my tongue cleave to the roof of my mouth; yea, if I prefer not Jerusalem in my mirth" (Ib. cxxxvii. 1, 5, 6).

But it is not only in suffering and in sorrow that the Subject lives universally, and for ever; he lives also in judgment and triumph: with Moses, and Joshua, and Jephtha, in their chastisement "of the Edomites and the Ismaelites, the Moabites and Hagarens; Gebal, and Ammon, and Amaleck; the Philistines with them that dwell at Tyre"; Assur (also in his infancy) helping the children of Lot (Ps. lxxxiii. 6, 7, 8); with David in his devotion to the Lord of hosts, the God of the armies of Israel (Sam. I. xvii. 45); as likewise after victory, panting and exhausted,—"O Lord, God, thou strength of my health: thou hast covered my head in the day of battle" (Ps. cxl. 7):—with Jehu in his zeal for the Lord (Kings II. xvi, &c.): with all the worthies of Israel in short, from the first of the judges to the last of the Maccabees, even to Judas, that honest patriot; when he and his company encountered the enemies with invocation and prayer. "So that, FIGHTING WITH THEIR HANDS AND PRAYING UNTO GOD WITH THEIR HEARTS, they slew no less than five and thirty thousand men" (Maccab. II. xv. 26, 27): finally; he lives with himself in the triumphant entry of Jesus into Jerusalem, and his scouring of the temple (Matt. xxi.). And if the greatness of these doings will bear no comparison with those of the second advent, or coming of our Lord; "for the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works" (Matt. xvi. 27); "to render vengeance

to his enemies, and to reward them that hate him" (Deut. xxxii. 41): nor yet, on the other hand, the greatness of any sufferings will bear a comparison with the vast and enlightened sympathy of our blessed Redeemer, they will all still be found of the same character, all of a piece, as we say,—woven in the same destiny, described in the same word, issuing from the same principle, acted in the same universal life, that is to say, *the Life of Christ.*

And whereas some appear to think that such life is not to be attained or enjoyed by its associates before manhood, or the years of discretion; it may be right to observe, that the common or universal, which is the divine, life of Christ, differs not in this respect from his human or particular life; but will run on, like this, from infancy to manhood, and from weakness to strength, as well as back again from strength and manhood to weakness and second childhood. They who can assert, that Christ only lives in adults and in unimpaired intellects, may as well assert, that he never went through a minority in person, or that had he lived long enough he would not have been subject to a state of senility: but although his infancy was preternatural, and he was not exposed to the trials of age because this state was not for his purpose, as the pains of death were also loosed in his favour, "because it was not possible that he should be holden of it" (Acts ii. 24); there is still no reason to understand any exceptions like those above mentioned. His whole existence is the grace of God to mankind, extending through every stage in life, and through all times and circumstances, AN UNIVERSAL AND PERPETUAL TISSUE OF DIVINE GRACE. If there be a tittle of this property in any other man, it is originally derived from his fulness: and every one owes to him, and through him to God what he only owes directly to Him.

Such is the Subject's peculiarity: with him grace is a natural and universal property: that is natural, as immediately derived from God; universal, as a property pervading every other in him, and his in others; whether the

same be spiritual, material, or intellectual—properties of spirit, flesh, or intellect. And while grace is natural with him, or one with his nature; with all the rest of us nature and grace are two; we are naturally as false and graceless as the only begotten of the Father is full of grace and truth (John i. 14). For we are dead; and our life is hid with Christ (Col. iii. 3). From him alone we draw our immortal food, life, and increase,—whether intellectual, spiritual, or material. We eat his body, drink his blood, imbibe his spirit, apprehend his mind or intellect; as St. Paul says, "We have the mind of Christ" (Cor. I. ii. 16): "from whom (says he) the whole body fitly joined together, and compacted by that which every joint supplieth according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself into love" (Eph. iv. 16).

The extent of life and grace in and through or by Jesus Christ must needs appear vast when we reflect, 1, that there is enough in that precious fountain for the salvation of all men; and that all men are not only welcome, but earnestly invited to partake of it; as if there was in the Subject a superabundance of grace, and objects only wanting: for the consumption must needs be short, one should think, compared with the supply; when the highways and hedges are to be scoured for receivers (Luke xiv. 23), and the fountain of grace is overflowing like a full raised vat (John vii. 37; Isai. lv. 1)—2, how many joints or properties of the moral body or combination are nourished by this one property of divine life or grace; and not only in the moral but in the natural likewise: so that this one may be considered as a common parent, root, or stimulus to good properties therein, rather than as one of the body; the other properties of Christ being also singly productive of themselves in other subjects by means of this. We may therefore aver, that this property,—or rather principle, of grace is the husband of the flock, and parent of every virtue or grace; that is to say, the grace of God by our Lord, Jesus

Christ; whereby he is also the author of every consequent blessing to us, is our Lord Jesus Christ; "who of God is (accordingly) made unto us wisdom and righteousness, and sanctification and redemption" (Cor. I. i. 30). By being in them a cause or principle of each, he NATURALLY almost imparts the same to his followers, "according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence" (Eph. i. 7, 8).

For the life of Christ may be considered as either abstract or concrete; the abstract life being that above described in Christian Modes of thinking and doing; the concrete, —in the life of the Subject, the life that he draws or protracts from his Father downward in every blessing whether spiritual or corporeal, and upward—to a meeting or communion, in the lives of his followers, or the life that we also jointly protract from him. Were we to trace the life of Christ in its other subjects or partakers, to whom, in whom, and by whom it is continued, we should have to enumerate a blessed host of constituent lives devoted to Christ, with all their constituent array of Christian properties, acts, and accidents,—we should have to enumerate all "the saints that are in the earth" or their sorts; and more likewise, even the angels which excel with them in virtue, with every species or instance of virtue in which they excel: but it does not here seem necessary to anticipate that happy relation in detailing the properties of another. For

—9, We have still to consider another divine property of the Subject, that is equally diffusive with the life, being what we understand and have also adverted to before by the name of *divine Light*. But whereas we are apt to regard this also as a single constituent of the Subject, it will appear to be both in him and from him a general consequence, if not a correlative, of that same principle of life. For when it is said by St. John, "in him was life; and the life was the light of men" (John i. 4), we can easily comprehend in these divine attributes the originals of two kindred principles or productions of One, v. g. the spiritual

and intellectual, proceeding from THAT WHICH CONSISTS OF NEITHER,—to pervade, form and compose the better part of the Kingdom above described, and answering to the tree of life in the midst of the garden, and the tree of the knowledge of good and evil (Gen. ii. 9) mentioned by another principal historian of the Kingdom. Which two principles, being of one production as aforesaid,—are hardly discriminable, as stated long ago, in their commencement, though widely differing in their progress. And neither of these comes first into the world according to the Mosaic account; but sluggish matter first (Gen. i. 1); then life in its lowest exhibition, fluidity (Ib. 2); then the light of nature (Ib. 3), blessed indeed, though far enough below the light of the understanding, as that is likewise below the divine light here mentioned; which St. John the Evangelist writes of like another Moses, and John the Baptist was sent to witness by preaching, "that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light which lighteth every man that cometh into the world" (John i. 7, 8, 9), the Subject himself among others; but differently from them, as being his immediate principle, and that of others by him; making him to be that light, and not John, who reported it; as he is also the Word and the Life: because these three, namely the Light, and the Word, and the Life, are all one, that is one Principle. For not only in this chapter of St. John are these three; the Word, the Light, and the Life, shewn to be one, but also in the book of experience by their common effects; which in either view we find are natural to the Subject, but not necessary. For if he says in one place, "As long as I am in the world, I am the light of the world" (Ib. ix. 5); meaning in virtue or operation, as he also means elsewhere in saying to the sister of his departed friend whom he afterwards restored to life, "I am the Resurrection and the Life" (Ib. xi. 25); that is the medium of restored life, both posthumous and ultramundane—we

find it is still possible for the world to lie in darkness all this while notwithstanding; as a very considerable portion of the same ever does, and ever will do, most likely,—if it be true, as St. John says, "he that saith he is in the light and hateth his brother is in darkness even until now" (John I. ii. 9). And while the Psalmist felt, as he says, appealing to the Fountain of light, "THY WORD IS A LANTERN UNTO MY FEET, AND A LIGHT UNTO MY PATHS" (Ps. cxix. 105); and his wise son also, how "THE SPIRIT OF A MAN IS THE CANDLE OF THE LORD, searching all the inward parts of the belly" (Prov. xx. 27), for Christ is also conscience, or for conscience, as well as light,—there are multitudes of persons in the world, who seem to have little or no perception of any other sort of light than the natural or visual; and at the same time likewise, no more enjoyment of the fruit of the Spirit; love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, than as if there had never been any such productions.

Well might it be said by the forecited EMPYREAL historian, "the Light shineth in darkness, and the darkness comprehended it not" (John i. 5): for it shineth even in a chaos of disorderly passions; as St. Paul exemplifies, but whether in a real or fictitious person has been disputed, when he exclaims, "O wretched man that I am; who shall deliver me from the body of this death?"—"For I delight in the law of God after the inward man: (that is, the light of Christ) but I see another law in my members, (my own passions and prejudices) warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members," &c. (Rom. vii. 22, 23). Such is the light of Christ glowing in the embers of a soul half consumed between guilt and remorse; no unreal nor unparalleled case in the world, however imaginary it may possibly be in this instance! And even with some to whom the divine Light may seem almost natural and the fruits of the Spirit nearly indigenous, it seems by expe-

rience, that there will still be a casualty in their appearance and production. So David found it, as he declares, "Thus my heart was grieved; and it went even through my reins. So foolish was I, and ignorant; even as it were a beast before thee!" (Ps. lxxiii. 20, 21): and Job, before he, also exclaims in the anguish of his heart on account of such a casualty, "Oh, that I were as in months past, as in the days when God preserved me, when his candle shined upon my head, and when by his Light I walked through darkness; as I was in the days of my youth, WHEN THE SECRET OF GOD WAS UPON MY TABERNACLE!" (Job xxix. 2, 3, 4). For the Light is not a particular property, nor a general either of any man, but a divine emanation, or rather divinity itself, manifesting itself in properties and by symptoms like some above mentioned; but more particularly by a divine wisdom and prescience amounting nearly to omniscience; which, if not synonymous with THAT LIGHT, will only differ from it, as being more expressive of the same in effect than in principle or beginning. "For whatsoever doth make manifest is light" (Eph. v. 13), and a part of wisdom; which has its beginning in light, and by a similar emanation is often, or rather generally, proceeding through ignorance, as light through darkness.

The doctrine of divine Light, with the distinction of its natural and necessary effects, as now proposed, may enable us to reconcile not only the contradictions that are found in some, if not in all, of its most eminent partakers, but some difficulties also relating to its Presence or Medium, the Sun of righteousness himself; of whom, as we shall soon have occasion to notice some striking contrarieties in other respects, so particularly now in the respect under consideration; as for example, two different, and generally opposite grades of intellectual light, the divine and human, or greater and less. For without this inequality, or rather, this double accommodation, the Subject could not either be ignorant of what he ought not to

know, or know and foresee what he did, so as to verify that seemingly paradoxical prediction, "He shall see of the travail of his soul" (Isai. liii. 11): seeing, as it were by day what he has earned in the dark. And truly HE MUST HAVE BEEN SOMETHING MORE THAN MAN, TO FORESEE THE REMOTE CONSEQUENCES OF HIS TRAVAIL SO EXACTLY AS HE FORETOLD THEM; while the nature of those consequences also shew him to have been SOMETHING BETTER. No being less than divine both in prescience and in other necessary endowments could have foreseen and foretasted the extensive blessings which he foresaw, or devoted himself so fully and freely to insure them. He saw in the instant reflexion of divine Light what others have seen more distantly, being enough to encourage but not to compel his obedience: he felt enough of the divine Spirit to smooth the travail of his soul and complete its success; but not enough to supersede that travail and make it needless.

And hence another paradox in the way of wisdom and ignorance: where the children of God and of light, with Christ their Head, instead of knowing all that is to be known, as many conceive, appear by the acknowledgment of Christ himself to be more backward than the children of this world,—if not in spiritual, at least in temporal information; in secular and quotidian, if not in eternal and immutable policy. "For the children of this world (says he) are in their generation wiser than the children of light" (Luke xvi. 8). Indeed, speaking for ourselves now in this present year, the eighteen hundred and thirty-seventh of the Christian era, we may reasonably infer from such a comparison as we are able to make, that many children of this generation are wiser in the knowledge both of the heavens and of the earth than many men of that day were or even the Subject himself apart from his divinity. It may be thought an insupportable paradox to talk of omniscience with partial ignorance, of prescience and inscience in the same Subject; that he should at once both know all

things, and be ignorant of many,—or foresee one part of futurity and not another: and many fond believers who "have a zeal of God, but not according to knowledge" (Rom. x. 2); may be apt to consider this also as a paradox that ought not to be supported. This paradox is real however, notwithstanding: and no more than all who have any sort of perception may prove in themselves, being by the will of God alive to some perceptions, and dead to others. And as the Subject knew, so he foreknew likewise some things that others cannot even know,—without knowing some perhaps that others do know even concerning him; as for example, that the day of judgment in which he takes so prominent a part was postponed.

Therefore the assertion of the Subject's knowing all things must be understood with limitations; and that in a very important respect besides those above intimated, v. g. that his light, wisdom, or knowledge is not original in him*; any more than natural light in the sun, but derived. His light is not direct but reflected, or to speak more technically, REFRACTED in him, and reflected in his. For as the pure light of the sun shining through infinite space is the divine Word proceeding directly from the Father of lights or intelligences: but apprehended, felt, and incarnate in Christ, it is like the same light refracted first in the azure sky, and next in the denser elements with which the earth is surrounded; stooping or bent to his human mind, his soul and his body: while all the excellence displayed by others upon earth is reflected from the depth of his fulness through the medium of the Gospel and its ministers, as light from the bottom of a crystal stream. For (as one of them says) "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (Cor. II. iv. 6).

Through his union with the Father who certainly knoweth

* According to the Mosaic account lightning, or the element of light, existed before any regular creation. (Gen. i. 2, 3; Job xxxviii. 24, 25.)

all things, and "sheweth him all things that himself doeth" (John v. 20), the Son's information must be like that of one possessing the streams of omniscience; but not like his from whom these streams are derived, as appears from his own repeated acknowledgments: for example, to the Jews, "When ye have lifted up the Son of man, then shall ye know, that I am he; and that I do nothing of myself, but as MY FATHER HATH TAUGHT ME I speak these things. And He that sent me is with me: the FATHER HATH NOT LEFT ME ALONE; for I do always those things that please Him" (Ib. viii. 28, 29). When he entered on his ministry, he did not come forth like one duly prepared either at school or at the college of the prophets; he had no instructor perhaps from his cradle for any thing beyond the rudiments of a popular education, if he had so much (Ib. vii. 15). "My doctrine is not mine, (said he) but his that sent me" (Ib. 16): but all that passes under the idea of wisdom and knowledge he was taught by an innate Preceptor, the Father to all his modes of thinking and doing, with the horn-book of experience and his counterpart in the writings of the Old Testament. For whereas other men go to other men for their wisdom, and they generally to the father of lies (Ib. viii. 38); this man went to no other man, nor to any angel either for his. But as the presence of his human nature gave him an advantage for knowing all men, which is an eminent branch of wisdom; so farther than that, he had to seek directly within himself for all that might be wanted—to the God of truth, to his inborn Divinity, or to the Divinity of which he was born; and which always continued to teach, direct and strengthen him through life, for the purpose of always doing, as he says, those things that please Him. Hence that observation of the Word, "I have more understanding than my teachers; for thy testimonies are my study. I am wiser than the aged; because I keep thy commandments" (Ps. cxix. 99, 100). "Thou shalt shew me the path of life: in thy presence is the fulness of joy, and at

thy right hand there is pleasure for evermore" (Ib. xvi. 12).

The author of the epistle to the Hebrews, speaking of "Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man," observes how "it became Him, for whom are all things and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings" (Heb. ii. 9, 10). And if among other sufferings in order to such perfection in the present state, it was necessary that our Captain or High Priest (Ib. v. 8) should endure that of uncertainty or inscience, and sometimes even in the path of duty (which to such a probationer must have been one of the greatest trials in life) there was still that in his way that made him infallible as to practice: "that was, THE TRUE LIGHT, WHICH LIGHTETH EVERY MAN THAT COMETH INTO THE WORLD." While, if he then knew all that has been supposed in that his narrow and limited state, he must know infinitely more in his exaltation to the divine Presence; seeing the Father, his ancient invisible Preceptor, face to face, and knowing Him as he is known (Cor. I. xiii. 12).

—This last mentioned divine property of the Subject closing the account of his two, and only two natures, is the last that it will be necessary to mention: though judging carelessly, or without good caution indeed, from what is read in some parts of St. John, one might be apt to ascribe to him three natures instead of two, the divine, human and angelic; the last mentioned being rather a characteristic, and belonging to him only, as to other good men, officially. This therefore is one error to be avoided: and another is that of considering the divine and human natures, which meet in the Subject as elements. These are two combinations that ought not to be confounded, the distinction between them, namely, between nature and element being as distinct as the character and substance, or the quality

and materials of any object. In Christ the divine nature is to the human like foreign perfection; like a zenith to the terrestrial sphere, more than a portion, admixture or augmentation, an element of the same, or any essential addition: it is like a general character or qualification, more than a particular gift or endowment; like the perfection of one subject, more than the addition of another to it.

Indeed, to speak correctly of this complex, or more properly speaking, *heterogeneous* Subject,—we should rather talk of his human and divine relations perhaps, than of his human and divine natures; though both expressions will lead to the same conception at last on the principle before intimated. For either of these relations being admitted, the corresponding nature will follow of course with such relation, from the agreement between nature and descent; as "of thorns men do not gather figs" (Luke vi. 44). Admitting Jesus Christ to be the Son of man, this relation will entitle him to the human nature; and admitting him to be the Son of God will entitle him to the divine in our estimation, and indeed according to his own meaning perhaps where he says, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit" (John iii. 6). So we find nothing in his divinity different from the pure divinity that we worship in the Father; nor in his humanity from the humanity of Adam; except, that in him the latter, as before signified, is the same beautiful nature which God created in Adam perfect and undefiled: and in both his divinity and humanity united he is himself whole and entire, being as distinct a person from God the Father as any other son of God. At the same time however, as describing God in himself, the Subject is chiefly to be considered as God. The Word in him is as much one with God, and the Subject by that Word; as any man's mode, form, presence or description can be one with himself. Every one to whom the Word of God comes will be more or less divine according to the measure of his inspiration, and so far deserve a

title which many divines do not: but he with whom the divine Word comes into the world, or who comes into the world with it; he to whom the divine Word is natural, he who could not be without it in short; why, he must needs be God as well as man; and of the more eminent nature more eminently. The man "whom the Father hath sanctified and sent into the world" (Ib. x. 36); not whom He hath sent into the world and sanctified; but sanctified in conception, THE SAINTED SEED, Seed sainted by its natural character of divinity—he, dating from the head of his existence, which is the Godhead, might well consider himself divine, notwithstanding his humanity; as any individual of the species might consider himself a man, notwithstanding his affinity to the earth and participation with some of its inferior productions in a multitude of properties, or any multitude of supposed migrations either as before observed. Without assuming to be exclusively divine, the Subject might well assign this higher nature for his genus or nativity; in the same manner as with us subjects are considered intellectual, dating from their highest side, notwithstanding an equal mixture at least of spirit and a preponderating share of matter for the most part. RATIONAL BEINGS we are called; such being our highest derivation: or else there could be no reason why such a splenetic, and also more gravitating race, should claim the name of Reason or the Word particularly rather than that of Spirit, although it be said of the sort, "Thou madest him lower than the angels, to crown him with glory and worship" (Ps. viii. 5); or than that of Matter, either as God said to it, "Dust thou art, and unto dust shalt thou return" (Gen. iii. 19).

For if the Subject was perfect God as well as perfect man, he was not so exclusively. The Godhead, or more properly speaking, Divinity, was the nature of Christ in the same way as his manhood, or more properly speaking, Humanity: and one not more exclusively than the other; but what divinity was in Christ it also was in Adam, and what humanity is in any of the race of Adam, bating im-

perfections, it also was in Christ. All the manhood that was in Adam was never his exclusively, but common to all the sort included in his mode or word; no more was all the Godhead ever the divine Father's exclusively; but imputed immediately to his co-eternal conceptions, and by them or the general Word to all that ever proceeds from Him thereby: to mankind among the rest, which together express in characters vastly too elaborate and profound, as well as too sublime and magnificent for a human apprehension, their divine original. And now, as humanity is generally exhibited in mankind, and more perfectly in some of that kind than in others, so divinity is generally exhibited in all the works of creation, but more perfectly in mankind, and most perfectly in its peculiar ornament, the perfect man and only Son of God; Jesus Christ, our Lord.

If the Subject had not owned himself of man as well as of God; or if he had said, "I and my Father are one" (John x. 30), without yielding him a precedence at the same time (Ib. 29); or if he had said The Father is one, and I am one; or, The Father and I are two, meaning two gods; he would have been guilty of that which he was falsely charged with (Ib. 33); but, it is feared, TOO MANY A WORSHIPPER OF HIS MORE JUSTLY. And after all that has been said of this nature and that, the peculiarity of either of the two natures thus united is not so striking as the union of two natures so dissimilar, though each perfect after its kind, in one Subject. The complexity of the Subject is the most striking part of his logos, doctrine or mode: not merely in point of fact; for there are other instances of such complexity, as will presently be seen, but in grandeur and excellence, in humility and condescension, and in other peculiarities before mentioned; besides the inseparability or eternal duration of such complexity. For the person or presence thus formed is not fleeting and occasional, one of "sundry times and divers manners," but constant and uniform with improvement. It was not to be called a *divine* person either in strictness

as we name it loosely; being, however it may be called, in strictness one of Divinity and humanity: just as the person of a regenerate man is not an earthly person merely, nor yet an heavenly, but one of heaven and earth; or an unregenerate, not earthly either, but one of earth and hell. And the improvement of this divine Object may be rather an improvement in the perception of the observer; by which we become more sensible of his perfection the nearer we get to it, ascending as it is said "every man in his own order" (Cor. I. xv. 23), and seeing him as he is (John I. iii. 2). For even of an ordinary person we do not see the best half now sometimes; of a regenerate person, rarely ever; how much less of One who is not merely regenerate, but naturally divine! In that condition he could hardly know himself, or the extent of his own personal resources: "And being found in fashion as a man, he humbled himself" (Phil. ii. 8); and was not seemingly, but sincerely subject to its weaknesses, its pains and anxieties. He felt severely the infirmity of his own flesh; and could not think himself of its painful dissolution without "strong crying and tears" (Heb. v. 7); nay, not without a bitter agony (Luke xxii. 44): though it may seem remarkable, that he who had disarmed death in favour of others, and delivered them who through fear of death were all their life-time subject to bondage" (Heb. ii. 15) should fear him as he did. And to the very last the union of these two natures in his single person was evinced by a trait of this kind, when dying he bitterly exclaimed, "My God, my God, why hast thou forsaken me?" (Matt. xxvii. 46). For his spontaneous decease may be proof enough, that the omnipotent divinity had not even then deserted his humanity, whatever its disconsolate circumstances might suggest.

So, to cite a parallel case; if any consciousness could be supposed to remain to a man after the other properties of spirit and intellect had forsaken him, he might think with himself, O my manhood! O excellence of my nature! whither art thou flown? The fountain of my spiritual refreshment is dried up; my intellectual resources are all

cut off: "I am poured out like water; and all my bones are out of joint; my heart also in the midst of my body is even like melting wax" (Ps. xxii. 14). And yet he is a man. But the man Jesus had more right to cry "Lama" (Why) than any other; being not only dependent on God, but a meritorious servant at the same time; which no other man could be. He could say to God truly, what no other man could ever say in an unqualified sense, "Preserve thou my soul; for I am holy" (Ps. lxxxvi. 2).

The Subject that could thus unite the fear of death with conscious innocence and the certainty of a resurrection may be deemed an heterogeneous combination certainly. But have we not seen in other human combinations the courage of the lion united in one subject with the gentleness of the lamb, and the wisdom of the serpent with the harmlessness of the dove? Nay, do we not find more opposite characters than courage and meekness meeting sometimes in one person; as simple and wise, little and great; and much more, some that would appear to be drawn from quarters as opposite as heaven and hell? And if so, this strange conjunction may enable us to comprehend that of two natures in the Subject, which is very much like it. With regard to one person taking another person, or uniting with another to form one, otherwise than in wedlock, which St. Paul has applied to the relation of Christ and his church (Eph. v. 32),—as it is utterly inconceivable, of course it must be without a parallel; while the truth is not. For if we could take another view of the relation, and conceive, not one subject of two persons, nor of natures merely, but two subjects of different natures and two individual beings as opposite as God and man united in one person, and at the same time essentially distinct; as two vines or two olives distinct from the very root, that is radically distinct, might be united in one plant, each still preserving its individuality or distinction, while living one life, and growing one growth, and bearing one common fruit,—we might thence derive a tolerable

idea of the complexity of the Subject, or of his assumption of humanity, by a natural analogy. Or if a moral analogy would be more illustrative of the fact, as it is more apposite; the heavenly derivation of the Subject, and the union of our nature with the divine in his person may be paralleled by the diabolical union of his adversaries, to which he opposes it (John viii. 41—44), and by many other instances to which it might be opposed; as to that of the sons of Eli, who were also sons of Belial (Sam. I. ii. 12) for example, which Eli himself most likely was not. But then we should allow a larger scope than usual to the contrast. For in all the children of God, these two natures, human and divine, are united in this planet like two converging streams; but in his immensity,—like two fountains, which are God and man.

3, Viewing the Subject or second Mediate distinctly in his constituents, we cannot, as before signified, combine a fuller notion of the same in any farther degree of complexity, than in the human and divine properties in which he has been particularly considered: but if there be no room, or no occasion, however, for observing him any farther in his constituent parts, there is for observing him in his integral by succession, according to the several *States* of the kingdom, 1, past; 2, present; 3, future; above described, and the method of his sacred biographers before alluded to; especially of St. John,—who, whether the method originated with him or not, has observed the same to a certain extent, that is, as far as the resurrection of the Subject, in his Gospel. And the inspired penman's light and information did not end here either, if his Gospel did. For although he did not survive his adored Master long enough to describe historically much even of his posthumous life; yet living forward in the Spirit, he was able to anticipate, not only that, but a part of his ultramundane greatness; whereupon, quitting the style of narration, he took up the thread of his discourse again in another form, and described prophetically the future also, as he had described the past

and present; carrying forward his argument both to the posthumous and ultramundane states; to the end of the world, and after the end of time (Rev. x. 5, 6). But we must not expect to follow this supernatural historian with nearly equal steps, though having the natural advantage of him by nearly eighteen hundred years' experience in the posthumous state, or period after Christ. And if St. John has pursued his mysterious subject only to a certain extent, his example in this respect may be also worth remembering, and teach others to prophesy according to the proportion of faith (Rom. xii. 6); also generally within the bounds of probability; with a strict adherence to the method as well as to other human means.

—1, After the method here proposed, therefore, *the Past*, being the first integral part of the Subject, or, more familiarly speaking, of his existence—if too we can imagine such a distinction, as the first part of an eternal existence that was intersected only by a moderate breadth of mortality, namely, of about thirty-six years—is to be considered. When the same difficulty will recur which was observed at the commencement of this speculation respecting the twofold nature of the Subject. For according to his twofold or humano-divine nature will be also his beginning; he having as man a beginning in Adam like all other men, though not in their betrayer, like most; while as God he cannot be said to have any beginning: it can only be said of him in this respect, as St. John has said, that he "WAS in the beginning (that is, before any) with God"—being, as it is justly expressed in the creed called "Athanasian," "God of the Substance of THE (common, universal) Father, begotten before the WORLDS (generally); and man of the substance of HIS (proper own) mother, born in THE (earthly) world". We may add also, Born, as well as begotten, before the world in purpose, if not come to light; the Fruit of a long and elaborate gestation, even in the womb of eternity: which, being an existence before time, of such existence there can be no priority in point of time

or succession. Priority before the creation was no birthright: but all the sons of God conceived, purposed or decreed before that period, whether to be born thereafter in flesh or in spirit, would find their birthright in his Purpose, as much as their natural birth; the senior being he for whom the others are born, and to whom they all administer in succession—THE FATHER'S FIRST INTENT; the Word of the Subject, which was with God before birth; as that of Abel was with Adam, or his with Joseph; "THE LAMB SLAIN FROM THE FOUNDATION OF THE WORLD" (Rev. xiii. 8); the Word in being long before; the Son before all others in the Father's choice, and for whose sake alone, v. g. "that he might be the first-born among many brethren" (Rom. viii. 29), all others are chosen, being consequently all conceived in purpose at once, or, as we may say, all of one piece in the divine Purpose—in the purpose of grace and truth; of enjoyment and thanks; of worth, rank, and dignity. He is the Image, the Fulness, the Express image of God, the Eternal Fountain, a Living Stream of salvation, a Well of worth, and World of wealth; of whose fulness all we have received in our several modes (λογοις) or prescriptions: whereby we are made sons likewise, and put over the heads of our progenitors, as our heavenly Master was put over the head of his immediate precursor, according to the Baptist's own confession. For the priority or precedence of John was natal only, of Jesus antenatal; of John temporal only, of Jesus eternal. And "John bare witness of him and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me" (John i. 15); namely in the order of authority, precedence, and proximity originally determined and regularly effected by God. In the same manner he is also both before and after David (Matt. xxii. 44, 45), before and after Abraham (John viii. 58), before and after the fathers generally, as the spiritual Rock of which they all drank (Cor. I. x. 4); before and after Adam himself, as the Tree of life, the Blessing of Heaven enjoyed, and lost

by Adam, but restored in him (Gen. ii. 9, 16; iii. 24; Rev. xxii. 2); before all the creatures, in short, that were ever created, and yet after all that were created up to his time (Col. i. 15, &c.); being begotten of the Father without any reference to time—not merely after the likeness of God, with Adam and other sons; but, as it pleased, in the fulness of his image (Ib. ii. 9); not a germ, an embryo merely, nor like a folded leaf; but always and at once the full sized image of the infinite and eternal God, the exceeding Glorious, clothed with majesty and honour, decking himself with light as it were a garment, and walking upon the wings of the wind (Ps. civ. 1, &c.).

But to describe, or rather to indicate, the mode of the Subject's infinite preexistence, as every existence and every part thereof must have its mode of some sort; it will be necessary to weigh well another property which chiefly marks that state, being his divine impersonality before alluded to. And if there be any case in which the opposition of the two natures here united is at once more certain and at the same time more difficult to comprehend, than in another, it must be in relation to this property, or rather to the negation of its antithesis, such negations being more proper to divinity as before observed. There lies the difficulty; as it will seem impossible, to conceive in Divinity the limitation necessary to constitute a person; at the same time, that it would seem equally impossible to conceive a divine person in the complexity of the present without such limitation, the same being as indispensable to humanity as its absence, or infinity, is to Divinity: whence this property or condition must needs be understood of the Subject, though not, or not in the same light however, of his divinity.

In the divinity of the Subject, we can imagine no substantial or corporeal personality; nor so much as the intellectual or incorporeal limitation of an angel; nor any sort of presence, but what occurs in the Word of God; which is neither personal nor material; but infinite and

eternal as himself. And it is not to say in the preexisting state only of which we are considering; but in every state it will be the same. The impersonality of the Second Mediate being an inseparable attribute of divinity will always accompany his existence like the other divine attributes; whether purely, as in the past; or together with personality, as in the present and future states: though it is here mentioned only with the first of the three, as more proper to that in which the person was only incipient and not fully developed as in the other two. For it is a mistake, to identify the preexistence of the Subject with his divinity; seeing that these two conditions, though united in him, are perfectly distinct in themselves. Divinity is not preexistence, nor preexistence divinity; any more than humanity is personality, or impersonality divinity; both being equally inseparable. Neither would it be necessary to distinguish here, if it were possible, between the human and divine preexistence of the Subject, or that which was before creation and that which was after,—between that which was born and that which was only created, that which was in the beginning with God, and that which was afterward in the world when there was one and made by the former existence. Neither would it be possible, nor consequently to be expected of mortal man, to trace the way of the Word more than that of the Spirit in any imaginable period; not even in the best known which was the present, much less in the preexistent of which we are thinking, and of which such a mere subject of the present or only of the present and future, can have no conception for want of an affinity. The general nature of divinity may truly be imputed to the Subject through that period or preexisting state without hesitation, and an impersonal presence, of which such a particular view is here taken, likewise, as a condition of divinity: but further than this it can only be thought or understood, that the continual mode of such presence is found to depend on its progress in eternity; being at first only impersonal, but from

that point more and more personal likewise; until "the fulness of the time was come, and God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. iv. 4, 5). And from this period he is still IMPERSONAL AS GOD, BUT PERSONAL AS MAN: both personal and impersonal as God-man and as he may be passible and impassible, weak and omnipotent, ignorant and omniscient, in one mode or person. It may be thought, that the subject of two natures or births would also be one of two modes: but that is not probable; for such as the Subject is such will his mode be, the mode of two natures, births or relations so united.

Farther than this, as to describe the particular way of the Word, or the manner in which the Word of God may ever grow to its effect, is more than mortal man can discover, or comprehend, and more than any who was not particularly conceited, would ever pretend to inquire. Let one man account, if he is able, for the progress of another man's purpose from the commencement to its completion in the effect intended; or let him account, if he can, only for the workings and resources of his own imagination. Farther than this, it may be enough to know of our Maker that every word that he utters, or every atom of the general Word is sure to take effect, if it be not recalled; the effect, however great or minute, a new planet or a new insect: "Hath he said, and shall he not do it? or hath he spoken and shall he not make it good?" (Num. xxiii. 19). If we were to consider the way of the Word or its course in the different periods according to our necessary notions of succession, and in the first or antemundane part especially,—consider as we would, we should be able to know or conceive nothing more than the short intimation of the evangelist, that he was in the beginning with God, that all things were made by HIM—him that was afterwards, THE WORD then; and that he was then, as afterwards, God himself in short (John i. 1, &c.).

Neither in the second or mundane part of the Subject's preexistence and his natural progress as well in the chosen line of the church, as in the broad way of the world, or in the Jewish and gentile parts perhaps, can we perceive much more of the same than is perceived in its effect: but only by this faint light and with our feeble apprehension it would be interesting to trace the progress of the Word in both directions, that is in both the gentile and Jewish, or common and peculiar, or foreign and indigenous as above named; or if we could only trace it more precisely in the former, as our better information enables us to trace it in the latter, it would be somewhat. But even the genuine fathers and prophets of Israel, to say nothing of inspired heathens, like Job and others,—by whom the Word was particularly desired, had no idea that what they desired so particularly was in the midst of them, in their very hearts, and in their mouths, and often before their eyes in various shapes: insomuch that Moses himself, the Prince of prophets (Exod. iv. 16), might not think perhaps of looking so very homeward even at the time that he told the people, "It is not hidden from thee; neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it and do it? But the Word is very nigh unto thee, in thy mouth and in thy heart, that thou mayest do it" (Deut. xxx. 11—14). And he went no farther: but an apostle could tell us that "in Him we live and move and have our being"; conceiving likewise, that the ancestors of the heathens aforesaid might also have had more knowledge this way than ever came to the ears of their degenerate posterity (Acts xvii. 28).

Chronologically considered the way of the Word in the world may be distinguished into two grand periods chiefly; that is before and after the presence of the same in the flesh;—one beginning with the word of creation and ex-

tending through ages of very different character; from the tranquillity of Paradise, to the turbulent growth of society; and from the peaceful shades of Abraham, Isaac and Jacob, to the stormy fate of their posterity;—the other beginning with the word of redemption "which was published throughout all Judea, and began from Galilee" (Acts x. 37), from the house of David, and from the person of Jesus, the habitation of the Word; descending from him to his cotemporaries, from the incarnate Word to his living witnesses, and to the primitive records in which they have transmitted to posterity "that which was from the beginning (says One of them), which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life. For the Life was MANIFESTED; and we have seen it, and bear witness, and shew unto you that Eternal Life which was with the Father and was manifested unto us" (John I. i. 1, 2).

The first of these periods is a part of the preexistent of which we are considering,—the mundane latent, impersonal or disembodied period; when the same Word which before was with God alone being in the world unknown (John i. 10), was company for man in all circumstances; with Adam first as the Tree of life in Paradise (Gen. ii. 9), and with the same also but on very different terms in his wretched exile (Ib. iii. 24, iv. 1); with Noah in the flood (Ib. viii. 1); with Abram in Haran (Ib. xii. 1), in Canaan (Ib. 7), in Hebron (Ib. xv. 1), in Gerar (Ib. xxi. 12), in his grove that he made at Beer-sheba (Ib. 22); if He was not with him every where. He was by an angel with Hagar and Ishmael in the wilderness (Ib. xvi. 7) and with the same again by voice and by his compassionate Spirit and kind Providence (Ib. xxi. 17, &c.); with three angels and Abraham (Ib. xviii. 1); with Lot and two of them (Ib. xix. 1); with Abraham, Isaac and Jacob by one (Ib. xxii. &c.); with the patriarchs generally by signs, by visions, by voices, by convictions. For the divine Word or Presence is not restricted to any medium, but necessarily indefinite.

An angel, a man, a whirlwind, a bush may be it, or a cloud no bigger than a man's hand (Kings I. xviii. 44); as either of these may be also presented in another shape—an angel in the shape of a man, a man in any disguise, a whirlwind in a cloud, or a cloud in the wind, and a bush in flaming fire. It was by fire on mount Horeb (Exod. iii. 2), by thunderings and lightnings on the same or mount Sinai (Ib. xx. 18); and on Horeb or Sinai again in a still, small voice (Kings I. xix. 12);—in judgment with Samuel (Sam. I. iii. 19); in melody with David (Ib. xvi. 23); after him with different prophets in different guises (Heb. i. 1); until it finally abode in person with Christ (John i. 14; iv. 9, &c.).

The nearest similitude for the Son or Word before this period, namely before the present or personal state—that is, in the impersonal preexisting, whether as Son or Word or any other presence, for his relation to God the Father, and for his progression from him through the world, is given in the prophecy of Isaiah, God speaking as follows, namely,

"As the rain cometh down and the snow from Heaven, and returneth not thither; but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my Word be that goeth forth out of my mouth" (Isai. lv. 10, 11).

Where we are to understand by "Heaven" an Elysium created by the divine Presence, and answering to the circumambient air; from which the rain and the snow, answering to the fruitful "Word," are generated or condensed; while by "My Mouth" the Divinity or Godhead, which is to the Son or Word what heaven so understood is to the snow and rain, may be denoted; being the same Subject in another type, one with the Father of whom, and one with the Spirit by whom the Son is generated: let us add, one also by communion, if not by mode or prescription with every letter or living drop of a minister that he has been pleased to shed among the nations of the earth

for their refreshment or edification, and also with those too who shall be edified and established in the faith by their means (John xvii. 18, &c.). For

=1, As every new drop that issues from the fountain of heaven is in the course of nature behind those which precede it, but without any essential inferiority to them, so will the mode of every intellectual being, whether corporeal or incorporeal, be; that is, at once both equal and subordinate to the fountain from which it proceeds, and to all the intervening progeny; subordinate, as coming after them in the line of causes, which is their progression, amounting to the same point with hereditary succession; and equal, as being all of the production of one Spirit in different modes or prescriptions; as St. Paul observes, writing on spiritual gifts, v. g. "There are diversities of gifts, but the same Spirit . . . . But the Spirit is given to every man to profit withal. For to one is given by the Spirit the word (λογος) of wisdom; to another, the word of knowledge by the same Spirit . . . dividing to every man severally as He will" (Cor. I. xii. 4, &c.).

=2, As no fountain doth "send forth at the same place sweet water and bitter" (Jam. iii. 11), we are to regard every intellectual of what mode soever and however generated, as not only of one quality, but also of one nature or constitution in some respect with all above it, and with the fountainous spirit likewise, whether it be good or evil, from which it proceeds. Therefore it is idle, as St. Paul observes, for the people to glory in ministers who are rather their property, as they are Christ's, and Christ is God's (Cor. I. iii. 21, &c.). "For as the body is one, and hath many members; and all the members of that one body, being many are one body, so also is Christ" (Ib. xii. 12): says he. But

=3, It should still be remembered, that while we are all (that is, both men and ministers who believe) of God by Christ, included as it were in one word, namely of children or sons,—there will be a difference, as before ex-

plained, between one and the rest; not excepting among these the Father of the faithful himself by whom we believe, as by Christ (Gal. iii. 7, 29); and so far are Christ and Abraham from being equal in their divine preexistence. For as much as Christ drew his carnal life from Abraham, so much did Abraham and all the forementioned draw their spiritual life from Christ, having been born again in him to a second, a better and more enduring state. So that the generations between the first man and the second, or between Adam and Jesus Christ, are to be reckoned two ways, forward and backward, as they appear in the calendar and in the Gospel, from Adam to Jesus and from Jesus to Adam; in whose person being regenerated, the whole human race is born again of God conditionally (Ib.) through Christ. Christ having been made in the original order or purpose of God "heir of all things" (Heb. i. 2) and "first born of every creature" (Col. i. 15), at whatever period he came forth must have entailed or drawn after him all in succession from that period indifferently, or to the same effect. For, as on reversing the position of an army in line, the movement will be the same whether it file from the centre to front or rear; so we who follow and they who preceded the Subject shall mingle indiscriminately in his hallowed train; some drinking of "the Rock that came after," and some of the Rock that stood before—"the Rock of ages" (Isai. xxvi. 4); and all one, whether stricken by Moses (Num. xx. 11), or by an humble minister of Messias (Matt. xxviii. 19). "For (as St. Paul aptly remarks) if the First fruit be holy, the lump is also holy: and if the Root be holy, so are the branches" (Rom. xi. 16).

It was therefore to this spiritual paternity that the Subject commonly imputed his priority: and with this understanding we may also conceive the person implied in Jesus Christ to have pre-existed, long before not only his own but any birth; mature in purpose though yet unborn, being fatherless and motherless like the king of Salem—

"without father, without mother, without descent; having neither beginning of days, nor end of life" (Heb. vii. 3); always in being, and yet being a long while for to come. "Wherefore when he cometh into the world he saith, Sacrifice and offering thou wouldest not; but a body hast thou prepared me" (Ib. x. 5). And this body may be regarded, not merely as an outward form, but as the complex person; as HIS PRIVATE LOGOS or description including and included by the divine, which was to be incarnate or made man, and partaking of others almost divine; as "the word of truth, meekness and righteousness" (Ps. xlv. 5). By which means the private, or peculiar Logos of the Subject, may be held to include that by which both he and all other subjects are included; or, as St. Paul desired, to apprehend that for which he is also apprehended of One above (Phil. iii. 12).

It was, no doubt, from a clear and distinct apprehension of that remote existence in which he was so specially included, and is by other children of God also succeeded, that the Subject ventured to tell the Jews as he did in the period to which we are approaching, "Before Abraham was, I am" (John viii. 58). For it can be no secret, that Abraham himself, not being a new creature, must have existed somehow before he was born, and in a personal mode too, if not in person, for the reason before assigned, whatever else may have befallen him in that stage of his existence. He was then less than a rose-bud, or at most but the mode of a person to be subsequently revealed, substantiated, or incarnate in the son of Terah, grandson of the first Nahor and brother of the second; being Abram first by name, but afterwards Abraham from the time that he received the promise of being made an universal blessing; but descending from God by Christ, the Eternal Word, he could not be otherwise than after him in a pre-existing state, and consequently in his general life or being. Indeed our Saviour's saying would look like a quibble almost without some understanding of this sort. For if

by that *I* the man is here meant, Abraham was before he; if the God, He was in Abraham before; but if *I* the God and Abraham the man, what were this but quibbling? It is therefore clear, that by the pronoun I, was here meant that inseparable, though complex, person before alluded to, being Christ both God and man: who now spoke, had spoken long before any mortal I was born, and also many a time before in the same mortal guise. It was the same as said "Let there be light: and there was light" (Gen. i. 3); the same which Job alluded to, when he said, "I know that my Redeemer liveth" (Job xix. 25): as also said unto the sick of the palsy, "Man, thy sins are forgiven thee" (Luke v. 20): and the scribes and Pharisees not liking this, again to the same, "*I* (that same *I* both God and man) say unto thee, Arise; take up thy couch, and go unto thine own house" (Ib. 24). *I*, the eternal Word; which was with God in the beginning before Abraham was any where, and long before that same Jesus who cried after Him with this mournful exclamation on the cross, "My God, my God, why hast thou forsaken me?" (Matt. xxvii. 46)—not from a dissevered person, but from a clouded apprehension; when by releasing his devoted humanity from torture the same Infinite and Eternal *I* proved himself again to be identified with that humble mode by union, as he is with every good mode besides by implication. For as the germ or principle of every plant is one to every branch, flower and fruit issuing therefrom; nay, to every new production and every part in its line or succession, so in Christ an abstract of the Word of life the same Principle is one in every particular of creation and redemption: "By him were all things created that are in Heaven and earth," &c. (Col. i. 16—19): "Of him, and through him, and to him are all things" (Rom. xi. 36). He is an universal Subject, Object and Medium, or a Subject, Object and Medium to the universe.

—2, Thus, the Subject being traced to the body "prepared him" in creation; here will begin his second or in-

carnate period or life,—the Subject's *present* state. And from this sacred retreat the Word is now manifested again and again continually;—first, by the Word in person; then, by the Spirit so diffused; then, also by lives and doctrines so formed and propagated—in the blessed apostles or messengers of the Word, "Stewards of the mysteries of God" (Cor. I. iv. 1), and by their repeated successors;—in all the Word of truth, one eternal and immutable Word, "the same, yesterday, and to-day, and for ever" (Heb. xiii. 8),—"manifest in the flesh, justified in the Spirit, seen of angels, preached unto the gentiles, believed on in the world, received up into glory" (Tim. I. iii. 16).

It was a presentiment of an heathen philosopher not long before its realization in the manner here mentioned, that it would please the Deity to bless mankind some time or other with such a revelation of himself as this Word denotes; a revelation more to be desired by man in general, than the revelation of any other nature or knowledge that has ever been incarnate in man; and to which the natural science comprehended in wiser heads than the heathen philosopher's alluded to may seem but a trifle. Such is the revelation that we have in God's Word, a production answering not only to the Word of life, but also very aptly to its correlative, the Image of God aforesaid; inasmuch as it may be called his speaking, teaching or informing Image: not the formed image only, like Adam, but the forming and informing image of God; or it may be called God, as well. But call it what we will, there cannot be a truer image of God the Father, than his uttered Logos or Word. For this is truth itself; as the Word himself observes in that memorable address to the "Righteous Father." "Thy Word is Truth, (said he). As Thou hast sent me (thy Son, Word or Image) into the world, even so have I also sent them, (my disciples, deputies and vehicles, my reflected images, successors, biographers, and IMITATORS, the truest biographers) into the world" (John xvii. 17, 18); namely, to diffuse his memory, Kingdom

and influence. For to what was lately cited as said by the SUBJECT Word of the PREDICATED coming and returning "as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed," &c., may be added that saying by David, "For he spake, and it was done; He commanded, and it stood fast" (Ps. xxxiii. 9): and What that might be St. Peter intimates more expressly, v. g. "That by the Word of God the heavens were of old, and the earth standing out of the water and in the water" (Pet. II. iii. 5).

And thus the divine Word is become his own harbinger, preacher and practitioner: He is the predicate as well as the Subject, the superstructure as well as the foundation, the Mystery as well as the preacher, the institution as well as the author, the Gospel as well as the Heart of the Kingdom; and, the Kingdom as well as the King. Well might he say, "I am Alpha and Omega, the Beginning and the End, the First and the Last" (Rev. xxii. 13)! well might it be said of the same, being incarnate or in person, "Never man spake like this man" (John vii. 46), when God himself spake by him. (Heb. i. 1, &c.)! well might he be called the Word, the Eternal, Everlasting Word, the Word of truth,—being so thoroughly imbued with the Knowledge of God, which is his Eternal Word unuttered! If they may be called Wise, who are but partially endowed with wisdom, or Righteous who are partially endowed with righteousness, or Great who have a little greatness,—what should he be called who is more than wise, righteous and great—even the Fountain and Medium of these high qualities? If men may be wise, what should Wisdom be? if men may be righteous, what should Righteousness be? if words may be true, what should Truth itself be? if planets may shine, what will the Sun do? if little may be great, what may Greatness be? if nothing may be something, what should Fulness be? "For in him dwelleth all the Fulness of the Godhead bodily" (Col. ii. 9), says the apostle.

—3, This was said of the Subject after his retirement from the present state, as if he had still been present. And carrying with him as he did his present state or mode of existence into the future, he may still be considered as present in such state; and present he is too every way, though not alike in every place or presence. He is not present with angels, for example, as with men; nor with either of these, as with the Father from whom he proceeded; but most immediately, or rather identically with him in respect of the Godhead. "Being by the right hand of God exalted" (Acts ii. 33), he enjoys thereby the divine property of being present still in the present as well as in the future and past—in the *future* especially; being to him a state of glory and triumph, and to his friends a state surrounded with dear expectation; but to his enemies one, or what should be one, of unspeakable anxiety. Of all the three states therefore comprised in his existence humanly speaking, the future is found most important, though not most apparent.

If we knew more of the Subject's personal or apparent existence in his future and present state, we might know more of our own therein by analogy, as St. John observes, "Beloved, now are we the sons of God; (says he) and it doth not yet appear what we shall be: but we know, that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself even as he is pure" (John I. iii. 2, 3). That is the way to see him as he is, and a very clear criterion so far as the general likeness only is concerned. For there are also many good offices in which one should be glad to resemble him: but that the fate of some for whom one might happen to be particularly interested, and for whom, if one had any interest, one should be glad to use it, will, alas! be decided as well as one's own long before the resurrection of either, perhaps. THERE IS ONLY ONE THAT CAN HELP US WHILE WE LIVE: who "is able also to save them to the uttermost that come unto God by

him, seeing he ever liveth to make intercession for them" (Heb. vii. 25). So we may know our way "to the Throne of grace; that we may obtain mercy, and find grace to help in time of need" (Ib. iv. 16).

Some of the most remarkable offices of the Subject in his future state, humanly considered, for the human kind in their present as well as future, we learn from competent authority, being that of divine Revelation; as

=1, His Mediation and Ministry for the whole Kingdom in its present state; whereby the right and enjoyment of his present doctrine that was, as well as of his present actions and sufferings on this earthly stage generally, are conveyed and confirmed to their happy objects: and that the more securely, as connected with this part is also

=2, His dominion and providence in the same present state of the Kingdom, especially displayed towards those happy objects of his ministry; preferring always those who therefore like him, and choosing always those who will be chosen—whether early, or at the third hour, or at the sixth, ninth or eleventh (if it should ever happen so late),—let others like it or not (Matt. xx. 1, &c.).

=3, The day is coming, however slowly it may seem to drag on, which shall declare who are his, whom God has given him—and, how he has kept them by God, or God by him (John xvii. 11, 12): which day is future to all who are born of woman, and to the Subject likewise as man, though present as God.

But matters like these deserve a particular consideration among the principal accidents* of the Kingdom and its relations. A part of what concerns the future state of the Subject compared with his earthly existence has also been anticipated in the view of his two primary incidentals, or name and notion; affording a view as much more abstract or comprehensive than the view of his three several states now considered, as this view is than that of the Subject's

* Assigned to Kingdom Sermons.

properties taken above; much more than that of his simplest constituents, the accidents or actions and sufferings just alluded to. For in the two said incidentals the Subject, or Second Mediate and their object, is considered not only as Mediator and Intercessor for the Kingdom to its offended Judge; but also as Judge and Pardoner in his divine relation—besides his eternal character as God, and Son of God.

And such is our notion or doctrine of the Subject; a poor transcript upon the whole of his particular Logos, or description. In addition to which, there will, as before signified, still be required a part or two, to make the doctrine satisfactory as well as intelligible: so that it may take or be assimilated to the mind of the learner. There must, for example, be, 2, Evidence for the doctrine; and 3, Answers with the evidence!—there being found already errors and objections requiring them, besides others which may be imagined.

§ 2. With regard to *Evidence* therefore,—if there be any for the doctrine besides the way of the world and the example of blind professors, it may deserve our most attentive consideration; according to the rules of equity; which requires a verification of the evidence before hearing. So the Subject was required to answer for himself and prove the credibility of his Word, before it became so cheap in the world as it now seems. "What sign shewest thou unto us, (said the people) seeing that thou doest these things?" (John ii. 18.) "Whom makest thou thyself?" (Ib. viii. 53.) And his liability to this demand appeared so reasonable, that before the Subject began his ministry it was anticipated by the First Mediate: who graciously condescended to announce his appointment of this, his Son, his Image, his other Self, and of his Kingdom the Second, by a Voice from Heaven, saying, "This is my beloved Son, in whom I am well pleased". (Matt. iii. 17); or, as said elsewhere, "This is my beloved Son: hear him" (Luke ix. 35). His credentials were first to

be exposed; and then his commission,—his authority to be first established; and then his doctrine, which he came to teach: and when any one knew who he was, there could be no question about hearing him, and any thing that he might be pleased to deliver; as on the other hand, hearing this indeed,—that is, not merely the sound, but the meaning of what he delivered, there could hardly be a disposition in any one to question his authority. Even the rude soldiers could not do this; when they were sent to apprehend him, and had never heard a sermon before perhaps, yet boldly conceived, that they had heard from him such words as they were not likely to hear again. "Never man spake like this man" (John vii. 46) said they.

For there are these two sources of evidence, authority and experience; and only these two, it is presumed, originally,—the first exemplified in the Voice from Heaven, the second in the conclusion of the soldiers above mentioned: and all the evidence that can be formed by analogy or inference, or any other mode of reasoning, is properly derived from one or both of the said two sources; but especially from the attestation which they lend to each other. Of which we have many examples in the history of the Subject or Second Mediate: one, as it happened, near the interesting spot where Jacob drank and worshipped and left a memorial to Joseph, a spot near mount Gerizim, made infinitely more interesting by this pious visit,—when the Samaritans who came out to meet Jesus, believing him first on the report of their countrywoman; believed afterwards much rather on hearing him, "because of his word" (John iv. 41):—another in his disciples after the ample authority of the Voice before mentioned, and on which St. Peter lays such a stress, "When he received from the Father honour and glory" (Pet. II. i. 17)—being further assured by his own doctrine as well as example, and its agreement with their experience. "Now are we sure (said they) that thou

knowest all things, and needest not that any man should ask thee: by this we believe, that thou camest forth from God" (John xvi. 30).

The evidence either taken or required for most objects is in general very abstract; and may therefore seem no evidence, or however no more than a prepossession; but evidence it is in fact, and sufficient for general purposes, though not for the particular purposes of justice, art and science; where two or three particulars that shall terminate in one effect after being duly tested, weighed, examined, and compared, would signify more with good judges, even to themselves perhaps, than any general prepossession or impression which themselves might have taken without that minute process. As, for example, with regard to the evidence of which we are now especially considering;—the reality of the Subject's birth first, and next of his death, being proved in the terms of their record, would lay a foundation for the proof of his resurrection; the proof of his resurrection, for the divine part which he performed in bursting the bonds of mortality for himself and others: which divine part so proved were foundation enough for the belief of his second advent, and for any preparation due in respect of the same. So by the evidence of single facts or circumstances united, an unbounded authority accrues to the person of the Subject, with a proportionable degree of credit also to his witnesses.

Such is the reciprocity of evidence; by means whereof one part, or the part accruing from one side, may contribute to another part, or to the evidence accruing on that side. A man's personal credit, for example, may contribute to the credit of his performance; and in the same manner, the credit of his performance to his personal credit: which appears in this case; the evidence of the Subject as a Prophet, being the same with the evidence of the doctrine or word which makes him a Prophet,—as a Saviour with the evidence of that which makes him a Saviour; and the same with his other parts and performances. Thus

the forementioned evidence of authority may be established in its own object, the person it is meant to attest: which, as we are about to proceed to particulars, may be worth noticing here for an example of concurrence between the different sources of evidence now mentioned; as first of authority with experience, and next of personal credit with real—or the credit of performance to a more ample and increasing testimony: since every one may not consider, nor suspect, what an apparatus has been provided for the confirmation of the doctrine above delivered.

Taking the evidence of the Subject, therefore, as attendant on his authority whether personal or real, more than that on his evidence,—we may thereby conceive two principal species of such evidence in relation to the said Subject, as its principal Medium; that is according to its apparent derivation either directly or indirectly from him. For all that is done is done by the Word (John i. 3), being no sooner said than done (Ps. xxxiii. 9): yet, as the same is recorded, a part of what has been said or done will be ascribed directly to the Subject as a part of his saying or doing; and a part indirectly by others witnessing with him, to him, and by his enabling, or in short by his authority. So that these two species, which are conceived for the sake of ease and distinction, may be called 1, direct; and 2, indirect; being here considered accordingly in succession.

1. And after the explanation thus given, it is hoped that no one will be likely, on looking at his *direct evidence*, to apply to the Subject like the stubborn Pharisees that axiom of evidence which is commonly just, but not in this instance. "Thou bearest record of thyself; thy record is not true" (John viii. 13). For there is other evidence enough, as we have seen, concurring apparently with the Subject's; yet being all his, in fact, or the Father's by him: and therefore we could have no evidence in the case, if it was not as "Jesus answered the Jews and said unto them, Though I bear record of myself, yet my record is true"

(Ib. 14): and as on another occasion, referring to the evidence that he had given indirectly of himself by John, the Baptist, he tells the unbelieving Jews, "But I receive not testimony from man ..... He was a burning and a shining light: and ye were willing for a season to rejoice in his light. But I have a greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do bear witness of me, that the Father hath sent me" (Ib. v. 34, 35, 36).

It will be seen, that there is a great peculiarity in the present case; which makes the Subject's own evidence of himself both paramount and indispensable; namely, that being essentially the Word of truth, though in form an organ only of the same, his witnessing of himself will not be different from another's witnessing of him, except that it is more primitive and authentic in the first instance. Therefore, when he bears witness of himself, his witness must needs be true in this sense, though not in a common acceptation: as he owns himself (John v. 31). And so far we have only to be assured, v. g. of the divine Word attesting its form or organ, to be satisfied of his identity. The Word, thus speaking of himself, reminds us of the part called Autobiography, or of an historian recording transactions in which himself was the principal agent, and among all which his own sayings and doings ought, of course, to be the most authentic, as best known to himself. Also of these two modes of manifestation or evidence, saying and doing, it may be thought again, that the former is most direct, when the Subject speaks of his own identity, the point to be demonstrated: for this is like a plain avowal of HIS PRETENSIONS. And it is properly hereupon, that the truth of such a pretender ought to be tried or considered. If the Subject never pretended to be the Christ and Son of God, no one could pretend so much for him; consequently there could be no need of further evidence in that case: but if he clearly pretended so much, then, that is before another word, ought such pretensions

to be clearly proposed. And whereas in the record of the Word, or in the Word written, which should contain these pretensions, there are two constituent parts, the form and doctrine, the letter and spirit, the expression and meaning, or text and signification—each equally requiring to be proved; as that, for example, to be the work of true men, and this to be the truth,—it would here be necessary to propose and vindicate not only the last mentioned part, which seems the most important, but previously and as preparatory to that the first likewise, if there was any thing in the letter of the Subject's pretensions, that is likely to be disputed: but as any dispute that may arise is only to be expected on their meaning or validity, the evidence of the letter in this, as in other passages, may be reserved for the part to which it properly belongs. Taking the record therefore to be genuine as to this matter, we may consider the Subject's pretensions distinctly, 1, by word; 2, by deed.

1, In considering these pretensions *by word*, there are two points or objects of evidence to be regarded, 1, the Subject's official character or Messiahship; 2, his essential constitution or divinity, on which that is founded, and from which it could not be separated by any who "remembered, that GOD was their strength, and THE MOST HIGH GOD their Redeemer," (Ps. lxxviii. 35): and being so connected, the two may be unitedly considered; the Subject's direct evidence being here given first, indifferently to either as follows, v. g.

—1, Talking once, for example, with a woman of Samaria by Jacob's well of Christ or Messiah, the Subject plainly declared to her, "I THAT SPEAK UNTO THEE AM HE" (John iv. 26); and intimates the same also to his disciples and others, if not in plain terms, yet in figures and parallels not to be mistaken: as "I am the door of the sheep: all that ever went before me are thieves and robbers" (Ib. x. 7, 8). "I am the resurrection and the life" (Ib. xi. 25). "For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom

he will" (Ib. v. 21). "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst .... I am the living bread which came down from heaven (the Word of God): if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh ..... Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day .... As the living Father hath sent me, and I live by the Father; so he that eateth me, even he, shall live by me" (Ib. vi. 35, 51, 53, 54, 57). "For as the Father hath life in himself; so hath he given the Son to have life in himself" (Ib. v. 26). "I am the way, the truth, and the life: no man cometh unto the Father but by me" (Ib. xiv. 6). "I am the light of the world: he that followeth me shall not walk in darkness but shall have the light of life" (Ib. viii. 12). "The Father loveth the Son, and hath given all things into his hands. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (Ib. iii. 35, 36).

—2, And not only does the Subject pretend to exercise these exalted powers himself, but *to communicate the same* to his disciples, and by them to posterity: which seems an higher display of his heavenly commission, than as if he had only the use, and not the power thereof: for example,

"When he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out and to heal all manner of disease" (Matt. x. 1). "These twelve Jesus sent forth, and commanded them, saying, &c. And ye shall be brought before governors and kings for my sake for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but

the Spirit of your Father which speaketh in you" (Ib. 5, 18—20). "For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist" (Luke xxi. 15). "Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in Heaven; and whatsoever ye shall loose on earth, shall be loosed in Heaven. Again, I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them by my Father which is in Heaven. For where two or three are gathered together in my name, there am I in the midst of them" (Matt. xviii. 18—20). "And I appoint unto you a Kingdom, as my Father hath appointed unto me: that ye may eat and drink at my table in my Kingdom, and sit on thrones judging the twelve tribes of Israel" (Luke xxii. 29, 30). "Sanctify them (O Father) through thy truth: thy Word is truth. As thou has sent me into the world even so have I also sent them into the world. And FOR THEIR SAKES I SANCTIFY MYSELF, that they also might be sanctified through the truth. Neither pray I for these alone; but for them also which shall believe on me through their word: that they all may be one; as Thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me have I given them; that they may be one, even as We are one: I in them, and thou in me; that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me" (John xvii. 17, &c.). Only the choice or endowment of his apostles, as elsewhere observed, may be referred to as no mean evidence of the Subject's pretensions to the Messiahship, as well as to divinity. But,

—3, Continuing in the same strain of pretensions more particularly implying the latter, or in which *the divinity of Messiah is more particularly held forth*, he says, "God so loved the world that He gave HIS ONLY BEGOTTEN SON, that whosoever believeth in him should not perish, but

have everlasting life .... He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of THE ONLY BEGOTTEN SON OF GOD" (John iii. 16, 18). "I and my Father are one .... If I do not the works of my Father, believe me not: but if I do, though ye believe not me, believe the works: that ye may know and believe, that the Father is in me, and I in Him" (Ib. x. 30, 37, 38). "He that hath seen me hath seen the Father .... He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father" (Ib. xiv. 9; xv. 23, 24). "Before Abraham was, I am" (Ib. viii. 58). "I came down from Heaven, not to do mine own will, but the will of Him that sent me .... I am the living bread which came down from Heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh" (Ib. vi. 38, 51). "All things that the Father hath are mine" (Ib. xvi. 15). "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (Ib. xvii. 5). "I am the good Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father. And I lay down my life for the sheep .... No man taketh it from me; but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father" (Ib. x. 14, 15, 18).

—4, It must be owned that among the forecited passages are some very direct symptoms or implications of the Subject's pretensions to divinity: and others may also be adduced, which if not so direct are still equally decided; as *the asserting of himself to be greater than the temple* (Matt. xii. 6), which his countrymen generally held to be one of the most sacred objects upon earth—also to be Lord of the Sabbath (Luke vi. 5); which, as a divine institution, cannot be subject to the power of any man.

—5. And all that has yet been alleged is seemingly outdone by the Subject's *proposing to his followers the pleasures and dignities of a future state*, not only in some of the sayings before cited, but in many others agreeing therewith; as for example, 1, to his disciples, in decreeing, or "appointing" unto them kingdoms and thrones hereafter; which has just been mentioned:—2, to one of those who were crucified with him, who also was a martyr: "And he said unto Jesus, Lord, remember me, when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, TO-DAY SHALT THOU BE WITH ME IN PARADISE" (Luke xxiii. 42, 43).

But it seems nearly time for this specimen of pretensions to be concluded; as it very well might, with only the addition of a few instances of the same couched in terms of performance; which deserve to be considered as well as those in saying or assertion, if not rather—seeing that actions speak louder than words.

2, Of such *Pretensions by performance*, whether in thinking or in doing, a great part was miraculous; and not the less important in the way of evidence for not being so intended, but rather for the gratification of a benevolent spirit. To enumerate, therefore, a few particular actions of the Subject with that tendency, namely, for proofs or instances of his high pretensions in these sensible terms,—Such was, 1, his clearing the temple of unworthy occupants, as we read, "And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves; and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves" (Matt. xxi. 12, 13): 2, his commanding the elements (Ib. viii. 27); and 3, unclean spirits (Mark i. 27); 4, raising the dead (Luke vii. 15; John xi. 43); 5, himself especially, as intimated by the phrase, "HE IS RISEN" (Matt. xxviii. 6; Mark xvi. 6; Luke xxiv. 6): 6, instituting sacraments (Matt. xxviii. 19;

Luke xxii. 19): and 7, public worship (Matt. vi. 5, &c.; John xiv. 13, 14): 8, forgiving sins (Matt. ix. 2, &c.): 9, generally operating as God (John v. 17, 19): and 10, doing more things than it would be here convenient to mention of him EXPRESSLY AS THE SON OF GOD. To conclude the enumeration, therefore, with another text that would seem to include every sort of pretension here specified, v. g. 1, official, both personal and traditional; 2 divine and in either way, i. e. both by saying and doing—and may serve as it were for a summing up of the premises.

"Jesus came, (after the resurrection, when his disciples waited on him in Galilee, as he had commanded) and spake unto them, saying, All power is given unto me in Heaven, and in earth. Go ye, therefore, and teach all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo I am with you alway, even unto the end of the world. Amen" (Matt. xxviii. 7, 18—20).

—There are many *Considerations* that will naturally arise on the foregoing examples, and some of that importance to our argument, the Subject's pretensions or direct evidence of himself, that they ought not here to be suppressed; though it would have been rather an interruption to the view of authorities, if such considerations had been punctually added to every example as fast as they occurred. It is hoped that examples enough have been produced, to shew that the Subject clearly announced himself as the promised Messiah, consequently as the Son of God, and God in that respect; and the considerations alluded to being now collectively appended to those examples, it is also hoped, may help to demonstrate the likelihood as well as the consistency of his pretensions.

—1, The Consistency of *the Subject's whole manner* of speaking and doing is at once both indicative and corroborative of these, being such as naturally to beget that inquiry, "Whom makest thou thyself?" (John viii. 53)

among the stoners; or that of their abettors, the chief priests, "By what authority doest thou these things?" (Matt. xxi. 23). And well might the people wonder as well as the priests, not only at the superiority of his doing and doctrine, but at the superiority of his manner likewise; for he did as he taught; and "he taught them as one having authority and not as the scribes" (Ib. vii. 29). At the same time it is worthy to be remarked and admired, that such an air of authority is not more characteristic of this heaven-born Teacher, than his divine condescension and unparalleled humility; of which we have a memorable instance for one, "knowing that the Father had given all things into his hands; and that he was come from God, and went to God": when he rose from his own supper and last tasting of the fruit of the vine upon earth, and laid aside his garments; and took a towel, and girded himself; proceeding with a bason of water to wash the disciples' feet, and to wipe them with the towel wherewith he was girded: applying this divine example also in a style becoming the same, "Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet" (John xiii. 3, &c.).

Again, considering his station, what could be more becoming, or more plainly bespeak the good and pitiful Governor than this? "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. xxiii. 37.) Shewing too, that he was not one of a single generation either by his mode of expression, How often (that is, from thy first apostacy to the present) would I, "That which was from the beginning" (John I. i. 1); "The mighty God, the everlasting Father, the Prince of peace" (Isai. ix. 6), have gathered (rallied) thy children (stoners of the prophets) as a hen gathereth her chickens under her wings; (the doctrine of

salvation) and ye would not! (were always your own enemy, would never suffer me to do you good). "O Israel, thou hast destroyed thyself: but in me is thine help" (Hos. xiii. 9)—There is nothing artificial or premeditated in this: it is the natural language of a Saviour, or of one who had that opinion of himself; it is exactly the sort of language that one should expect from the Redeemer of Israel, and his holy One, the polished shaft sent by the Lord God and his Spirit from the right hand of power; to which, like the dart in the fable, it returns with a good spoil (Isai. liii. 12; lv. 11: Acts i. 9; John x. 27, 28). "Listen, O isles, unto me; and hearken ye people from far:* The Lord hath called me from the womb, from the bowels of my mother hath he made mention of my name.... And now, saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength" (Isai. xlix. 1, 5).

Also the common phrase of the Word in speaking of his own person is very characteristic, namely, by the appellation of the Son of man: as one of the celestial tribe continually addresses the prophet Ezekiel, but in the common and indefinite form, instead of the proper and definite as the Word names himself, and with a very significant addition, e. g., "And no man hath ascended up to Heaven but he that came down from Heaven, even THE SON OF MAN WHICH IS IN HEAVEN. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eeternal life" (John iii. 13—15).

—2, What has now been remarked belongs rather to the colouring of the Subject's pretensions: but the substance itself must not be overlooked; where we find for one a particular that is not only very characteristic, but also well supported, being that of *forgiving sins directly*

* N. B. "His name was called JESUS: which was so named of the angel before he was conceived in the womb." (Luke ii. 21).

upon his own authority, as above intimated: which naturally made the scribes who heard him observe, though needless, "Who is this which speaketh blasphemies? Who can forgive sins but God alone?" (Luke v. 21). For that was a very different part from forgiving in another name, or by commission,—like John the Baptist, and all who are sent likewise by God, "to give knowledge of salvation unto his people by the remission of their sins" (Ib. i. 77): seeing he not only exercised this privilege after his own will and pleasure, but in return for service, faith, or preference shewn to himself; as in the case of the paralytic (Matt. ix. 2, &c.), of the adulteress (Luke vii. 47), and others: which is more than an angel of God could ever presume to do. But his pretensions to a superiority over these celestial beings (Mark xiii. 32) as well as to be first among many brethren, ... sons of God upon earth, are evident.

—3, Among such pretensions another very remarkable one appears in that of *a divine prescience:* for divine it must be, when combined, as in this case, with the congenial quality of omnipotence; whereby events are not only foretold, but threatened or promised; and miraculously effected in many instances: as in the Subject's resumption of life, for example, after being a certain time in the bowels of the earth; which he said he would do (John ii. 19, &c.), and did. Also the correct intimation of a perpetual presence with his church above remarked, and other accidents in which he was, or was to be, a principal—that might have been noticed; as the preaching of the Gospel to all nations, BEGINNING AT JERUSALEM (Luke xxiv. 47); with the diffusion and stability of his church, or select goverment upon earth (Matt. xvi. 18). For,

—4, These pretensions and evidences of pretensions *have a double aspect;* one looking backward, the other forward; that indicating the past by the present, this the future by the present and the past: unitedly forming a compound evidence available for the future likewise, and not more for ourselves than for posterity, even for all ages:

as for example, 1, in the fulfilment of the nearest events predicted by the Subject, of those which they knew he predicted concerning himself,—his cotemporaries, seeing their accomplishment, had so far an evidence of his divine origin and appointment, in short of his identity. For he foretold these cotemporaries, how they would kill him, "Destroy this temple" (John ii. 19), said he. And 2, as if not considering this single accident a sufficient evidence, though enough to rouse their attention, he gave them furthermore the prospective evidence of his resurrection, "And in three days I will raise it up" (Ib.); meaning the temple of his body (Ib. 21). But, 3, this being also an evidence chiefly for the age in which the said nearest accidents or events occurred, others were also required for ages to come; which should have the effect of rousing their attention likewise, and directing it backward to that which was past, as he foretold; to wit, "When ye have lifted up the Son of man, then shall ye know that I am he", the same that he professed himself from the beginning (Ib. viii. 25, 28). Since that event, so painful for him, so auspicious for us, observing the daily fulfilment of his pretensions in the preaching of the Gospel (Matt. xxiv. 14), with the interest and success attending it (Ib. xiii. 31; Luke xvi. 16; x. 18, &c.), for example, our attention is naturally excited and directed backward towards the evidence of our predecessors; and that not only in his time, but long before, even to the evidence by which Moses himself and the patriarchs before him, from Jacob to Abraham, Job and Noah, were convinced. And as the unbelieving Jews might easily have anticipated from the predictions which they saw fulfilled, the fulfilment of those which we have seen; so we, first looking back not only to their time but beyond, as aforesaid, and then considering our own experience, may infer therefrom the fulfilment of predictions still in suspense; as the end of the world, the second coming of the Son of man, an universal judgment, and a state of future retribution: in the same manner as looking

backward, likewise we had before inferred from the present his life, death, and resurrection, according to the record of the evangelists.

The record of facts so preternatural would certainly require a more than common attestation to make them pass with persons who are justly scrupulous in bestowing their assent to pretensions affecting the honour of the Deity; and it would not be too much to presume, perhaps, that such persons might derive considerable, if not sufficient satisfaction from the line of evidence now immediately suggested, if they had the patience to eke it out with their observation; and that no positive miracle performed in their sight could entitle the author to credit for the future, more decidedly than the remote accomplishment of his predictions within their certain knowledge entitles an evangelist to credit for the wonders of which he professes himself to have been an eye-witness (John xxi. 24). This is such an evidence as man perhaps would never have thought of, and God alone can give, namely, AN EVIDENCE OF THE PAST BY THE PRESENT, AND OF THE FUTURE BY BOTH.

—5, If the most agreeable sort of pretension and evidence, as well as the most convincing, that the Subject displayed, or could, to mortal observation were to be sought, it would appear *in his ordinary habits;* and particularly in his going about doing good always, every where, to every person who would allow it, and in every possible shape; notwithstanding that disclaimer of the visible man, "Why callest thou me good?" (Matt. xix. 17), to one who addressed him incautiously by that epithet; because, as he said, "There is none good but one, that is, God" (Ibid). "For this (heavenly habit of thine) shall every one that is godly make his prayer unto thee" (Ps. xxxii. 7). It is for this especially that every one owes him the highest love and veneration; and that so many who are redeemed by him, being consequently tenacious of his credit, come forward successively as perpetual witnesses together from generation to generation of the divine nature and offices

to which he pretended. As for one man deifying another, or all the species deifying one, it were the height of presumption and arrogance, to suppose such a possibility: but if mankind were allowed to effect such a miracle by their united suffrages, would not the world ring with the sacred name of JESUS? Would not "all kings fall down before him, all nations do him service" (Ps. lxxii. 11), and have him for their God rather than the most admired hero of antiquity, or modern saint either? Would not the gentle, guileless Lamb be preferred as a Sovereign for the Kingdom of peace to the lion, the tiger, the wolf, or any voracious beast of a pretender?—as the prophet says, "All ye beasts of the field come to devour; yea, all ye beasts in the forest" (Isai. lvi. 9): and the Subject himself, "I am the door of the sheep. All that ever came before me are thieves and robbers*: but THE SHEEP DID NOT HEAR THEM (the proper test of a shepherd). I am the door: by me if any man enter in, he shall be saved, and shall go in and out and find pasture. The thief cometh not, but for to steal, and to kill and to destroy: I am come, that they might have life, and that

* It were of no use to inquire, who these "thieves and robbers" might have been; as the following clause denotes, that they were very evanescent characters and not worth remembering, although the expression, "are" would imply that they are still forthcoming for a future day, and being the most authentic reading is very remarkable. "BUT THE SHEEP DID NOT HEAR THEM": they made no impression; or no more than the fanatics and impostors that are starting up among ourselves continually, and of which if a man were required to name the ten that have figured most successfully in his time, he would not be able to name more than one or two perhaps, the others being already forgotten. They all come forward with their godly pretensions, but never a one is there of them all that can make his pretensions good. So, previously to the coming of our Lord, many had appeared no doubt, saying, "Lo here is Christ, or, there" (Matt. xxiv. 23); and perhaps it might have suited either the political purposes of a party or the corruption of individuals, to give them encouragement: but it is clear that the elect would not own them; as he knew he should be owned. "I am the good shepherd, and know my sheep; and am known of mine" (John x. 14), said he. The experience of eighteen hundred years has verified his prophetic assertion: we know him still, and have no higher ambition than to be known of him.

they might have it more abundantly. I am the good Shepherd: THE GOOD SHEPHERD GIVETH HIS LIFE FOR THE SHEEP" (John x. 7, &c.).

And was not the miracle of *his love* in word and in deed, in life and in death more convincing than those of power which are particularly called Miracles? One should think so indeed. For these miracles, however great or numerous, and it is said, He wrought many (John xi. 47), were, with two or three exceptions, chiefly calculated to strike the eyes of the vulgar: the greater and more genuine proofs of our God and Saviour to sober judges are found in his general example and influence; in the life that he led, and the life that he gives. The perception of this last especially may be alone sufficient to establish the credit of the Subject and his religion, or of the Word either way, that is either in person or effect, against both the cavils of his enemies and the more injurious commendations of hollow friends and half believers*, who for their own carnal purposes have thought fit to support truth by falsehood, and to embellish facts with puerilities. His enemies were wont, as before observed, to charge him with the inconsistency of bearing record of himself (Ib. viii. 13): not having in their gross conception the possibility of one relation witnessing to another in the same person; as the Word of God to the Son for example—or contrariwise, the Son to the Word, and to the Father of both. But there does not seem any thing unnatural in an example of heavenly wisdom bearing witness to the Fountain of truth, of heavenly love bearing witness to a bountiful Creator, of preternatural sympathy bearing witness to the Saviour and Redeemer. For if it were not to be thus,

* It is not here meant to be insinuated, that all the sacred writers of whatever class who have ever deviated from the line of gravity and good sense in their productions were hollow friends of the cause they professed, and actuated by corresponding motives, like those alluded to; any more than it is meant to be denied, that there have been those of all classes who have so deviated, and some otherwise exemplary characters among the rest, whose deviations or deflexions are elsewhere accounted for.

there is no knowing how it could have been otherwise. He certainly does and must bear record of himself; and his record will not be the less true on that account (Ib. 14), but Truth itself (Ib. xvii. 17), Supreme Adorable Truth. For if his Precursor bears witness of him, or if any of his prophets, as well as evangelists bear witness of him, the witness will still be his, and the truth be here; having nothing to do with the puerilities of fond advocates, nor with the impieties of others: it will be for them all, or their doings, neither better nor worse. Let us look always therefore honestly and dispassionately into our evidence without regarding these extraneous matters: and having observed what the Subject witnesses properly or directly as it were for himself; in the language of his emulators, "Whom makest thou thyself?" (Ib. viii. 53)—let us now proceed to a commoner sort of evidence, being what others witness concerning him, or the Word indirectly of himself by them, as he once asked the disciples, "Whom DO MEN SAY, that I, the Son of man, am?" (Matt. xvi. 13.)

2. This *indirect evidence* as it was called being reflected as it were by the planets attending on the Sun of righteousness, and again by their satellites, in history or tradition, and viewed by experience, and reflected backward on their source by good works, may be distinguished by its tenses or times, like its Subject and Object, into three periods; past, present, and future: which is one period for prediction or the word of prophecy, and one for record or history, and another for experience—one to foreshew and describe a dispensation worthy of divine love, with a visible promoter and principal agent in this sublime dispensation, "the Mediator of the New covenant" (Heb. xii. 24); one to shew forth, and describe by history the progress of that dispensation under the Mediator's auspices and institutions; and the other by comparing records with predictions to display and reduce to experience these two gigantic arms of evidence, which clasp and enfold the Subject so closely, that not all the efforts of the devil and

infidelity can tear him from their embrace. Thus one fact will foreshew Messiah to us; another, shew us Jesus; and another, Jesus Messiah; proving, that "this is THE CHRIST" (John vii. 41); or, "that this IS VERY CHRIST" (Acts ix. 22); as Saul began to do the moment that he was converted, and continued ever after "OUT OF THE SCRIPTURES; opening and alleging, that Christ must needs have suffered and risen again from the dead; and THAT THIS JESUS WHOM I PREACH UNTO YOU IS CHRIST" (Ib. xvii. 2, 3).

For the Word of God being God himself in another word, whatever was *really* predicted of the Subject by that word must necessarily be fulfilled as a part of the divine purpose, supposing it to consist of parts. If any power can set aside a divine purpose, then may that which was divinely predicted of the Subject be set aside; but not else. And this may account for the stress that is every where laid in the Gospel itself on the fulfilment of every prediction relating to the Subject; as he said himself when he appeared to the disciples after his resurrection, "These are the words which I spake unto you while I was yet with you, that ALL THINGS MUST BE FULFILLED WHICH WERE WRITTEN IN THE LAW OF MOSES, AND IN THE PROPHETS, AND IN THE PSALMS CONCERNING ME" (Luke xxiv. 44). The honour of the Word and the veracity of its Author or Parent were concerned in this fulfilment: good reason therefore had He for fulfilling it, and that to the very letter: neither can there be any chance of what is similarly spoken by other means being ever set aside; except when in mercy to its object a divine sentence shall be revoked, modified, or suspended; as in the case of Ahab (Kings I. xxi. 29), of Nineveh (Jonah iii. 10) and in short of the whole world (Matt. xii. 41; Pet. II. iii. 9). So that of the moral certainty of the Word there can be no room to doubt: the only room here for doubt is, not respecting the certainty or authenticity of God's word, but its genuineness; not respecting its truth, but its reality.

And this which may be called the Letter of the Word,

or the truth of the Letter, is also indicated chiefly by the same spiritual direction that indicates its meaning. But subject to this, our proper means for ascertaining the truth of the sacred text will be criticism and tradition with good living or discipline; as for ascertaining the truth of other literary productions. That spiritual direction is considered of the first necessity for discovering the truth of the letter as well as of the meaning for this reason, namely, because there can be no return, even in that quarter, of the letter, to wit, without the same power which gives the beginning. One might as reasonably expect the transmission of light through a solid mountain, as the light of the Gospel through one who is not himself enlightened, and does not also live, by it. Any light therefore that is thus thrown upon the Subject should be considered only as the original reflected, a sort of circuitous and indirect evidence accruing from the same authority as the direct. "For other foundation can no man lay than that laid, which is Jesus Christ" (Cor. I. iii. 11).

At the same time it may be thought, that the credit of the reporter with his indirect evidence, as being employed by that high authority, might deserve some consideration, and should be precious, if not as, yet for the sake of the word of the Lord in these days when there is "no open vision" (Sam. I. iii. 1). For when God speaks in Holy Writ, the part of the sacred writer is like the witnessing of a secretary to the proclamations and orders of his sovereign: and as the title of the secretary would require attestation in this case, so would that of the sacred writer; were it not, that the Word proves itself by the accomplishment of its own predictions: so that here the writing must give authority to the writer before he can give, or rather, return, it to the writing, as most usual. And therefore it would be nugatory, and like building wood, hay, stubble on the foundation so laid, if one should either quote any extraneous matter as a part of the Word, or the Word itself in a foreign sense.

It may happen to a preacher or expounder of the Word in adducing predictions, or in bringing forward seemingly opposite statements and comparing them, not always to satisfy others, if he can satisfy himself with his inference: but be that as it may, we should give our argument a free scope, and apply our honest judgment always as far as it may avail, in discovering what predictions are really applicable to the Subject, neither torturing nor concealing any expressions to serve a preconception of our own, nor following implicitly the constructions of others, to cry diversely as they point, some to one text and some to another, "Lo here is Christ, or there" (Matt. xxiv. 23), and either impute predictions to the Subject merely because they have been, or else omitting them because they have not been, so imputed. For even the prophets themselves were not always aware of their own predictions; but prophesied sometimes very unconsciously, and sometimes also thought perhaps that they were prophesying, when they were not. Of the first of which cases we have a remarkable instance in the official prediction of Caiaphas (John xi. 50); if not also in Abraham's inspired reply to Isaac's inspired question (Gen. xxii. 7, 8); and of the last, instances enough like those to which a real prophet alludes in his writing (Ezek. xiii. 1—3). Indeed it is likely enough, that the same may be asked of inspired men generally, and of the most favoured of them too sometimes, as God asks of one, "Who is blind, but my servant? or deaf as my messenger that I sent*. Who is blind as he that is per-

* If blindness to performance, as here intimated, be compatible with perfection in every line, and even necessary to the same in some respects,—it will not follow, that ignorance itself is a virtue; as some who are not over perfect appear to think. Blindness is compatible with the perfection of prophecy, as instanced above,—and essential to the perfection of holiness, as shown before (Vol. 1. p. 325): but most of us, as well prophets as others, being far enough from perfection, shall do well to cultivate this, instead of presuming upon it, by a skilful or enlightened practice both in our temporal and spiritual vocation; that our success may be beyond our knowledge, if not beyond our hopes and expectations.

fect, and blind as the Lord's servant? seeing many things, but thou observest not; opening the ears, but he heareth not" (Isai. xlii. 19, 20). Alas, that ever the prophet should be more insensible than his hearers!

If, as before signified, we have the advantage of our forefathers generally in prophetic evidence, so likewise of the prophets themselves in perceiving by the extraordinary fulfilment of many heedless expressions, how uniformly they spake by inspiration. Looking to every period, the past, present and future as aforesaid, and observing their proper criterions, we may also be able to make some useful distinctions among their sayings; as for example by their application, into proper and common,—some of these sayings or predictions only relating either to the King or the Kingdom, to Christ or his Church, to Messiah or his people severally,—and some relating to both in conjunction; this last case being by God's providence most frequent, and for the reason hereafter assigned. But it may be of more consequence perhaps to distinguish the sayings that are taken for predictions, as far as we may be able, by the correctness of their imputation into real and imaginary; some being real predictions and applying to some object or other; others, no predictions, and applying to no object whatever, except it be to the conceit of the interpreter. And often among the predictions that are understood, and it may be justly understood of Messiah, all may not apply at the same time to Jesus; or not so exactly to him perhaps as to some inferior deputy. The importance of these distinctions is to be seen in the method of proof here adopted; which is, to compare the record of the Subject with his prediction in a few eminent instances only, and as it were for a specimen; it not being either necessary or convenient to notice the same at length, and selecting for a specimen —1, Some of those prophetic or indirect evidences which apply more generally, or to the Subject and his Kingdom, people or church in common—common predic-

tions, as they may therefore be called; 2, Prophecies more particularly applying to the person of the Subject.

1, But to apprehend the first part of our argument, these *common predictions*, satisfactorily, we should remember the circumstances that gave occasion to the same: and for this purpose it may be sufficient merely to refer to facts so well known as the creation of mankind, and their admission to the honour of a divine allegiance; which is soon forfeited by wantonness and rebellion, as the same afflicting forfeiture is met in its turn by that all-wise and gracious dispensation, never to be sufficiently adored, of our Almighty Father for the recovery of his lost creatures and their restoration to his auspicious sway,—also the very prominent and advantageous part allotted to the house of Israel in this blessed dispensation; that house itself not being preserved immaculate however in the general corruption, but much like the rest of mankind though descended from Abraham, if we except a few individuals appearing now and then among his progeny like landmarks widely scattered, or but just thickly enough, to shew that it was Abraham's progeny, and the line of promise. So that the atonement to be made for the sin of the world and its general restoration through such progeny might have seemed desperate, but that "God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us" (Heb. vi. 17, 18).

And if the Gentiles with their prophets who were aware of the spiritual captivity of mankind consequent upon their defection from God as aforesaid, and also initiated by the Spirit into the blessed doctrine of redemption by God himself, the Sovereign from whom they had revolted to their bitter tyrant; whether they were acquainted or not

with the divine promise to Eve (Gen. iii. 15) and the covenant with Noah (Ib. ix. 8),—could not be expected to know much of that with Abraham soon after its ratification; or at least not of the peculiar blessing intended for Israel, as it was not altogether their concern;—were still not left in utter darkness. On the contrary a clearer recognition, or more specific declaration of the general blessing was never made by any prophet in Israel than by a Gentile who prophesied before either of them, which was Job. And from him we learn that a Redeemer was to appear in the latter days, not shining upon the earth according to the Persian superstition, but literally treading its surface; nor that either as a new thing, like one of the rest of us springing up and lasting for a moment; but as a Redeemer of old, then living, and ever to live; even God himself. "I KNOW THAT MY REDEEMER LIVETH; AND THAT HE SHALL STAND AT THE LATTER DAY upon the earth (said he). And though after my skin worms destroy this body, yet in my flesh shall I see GOD" (Job. xix. 25, 26). But with the particular prophets of the Kingdom a different order was to be established: there was clearly a reason in this case as well for connecting these two parties, the King and people of Israel, and this peculiar and "all people" frequently in one prediction, as for a continual reference to the promise and the oath, or covenant, by which it was assured; being, not only to satisfy the minds of "all people" who should inquire on the subject with candour, judgment and humility; but also, to meet the narrow views and continual opposition of that expatriated race, the cause in some measure as well as consequence of their public calamity: so that they might not flatter themselves with the application of any prophecy that seemed to favour the commonwealth of Israel, that is themselves, in a political relation, and did not apply at the same time also, and in the same manner to the perpetual Ruler of that commonwealth and to the rest of his earthly dominions: but whether any prophecy denoted the restor-

ation or increase of the Jewish state, it should denote likewise at once, and as it were in one sentence, or in one breath, the perpetual authority of Messiah, and the restoration by his means of all mankind to their primitive relations in righteousness and peace, as when the Lord God was their King. While on the other hand there are also common denunciations, as well as common promises, relating to mankind generally in common with the children of Israel, so deeply is the general interest interwoven with the interest of this conspicuous branch or family.

For whereas there are generally two parts to be considered in every prediction, the word and its fulfilment, in this case there are three, which by their natural coherence lend a mutual attestation to each other, and all together challenge our belief in plain terms; being 1, a minor prediction relating to, 2, a major, which leads to, 3, a conclusion inferring the truth of the second from the accomplishment of the first: the first and second resting on two predicaments, namely of time and place; as for example 1, of an impending event on one more remote; 2, of a particular kingdom or state on the whole or a very considerable portion of the earth; predictions of either sort, though sometimes neutral, being generally attended with promises or threatenings, if not with both; which may be regarded as a character or colouring of the conclusion or consequence. To show, that this inferential kind of evidence is not here assumed without reason, it will only be necessary to consider a few examples out of many that could be given, of predictions which have been verified on either or both of the two forementioned predicaments, of time and place—indifferently as they may happen to come, and also with promises and threatenings, or without.

—1, *God's promise to Abraham* of the inconsiderable land of Canaan (Gen. xv.), as an earnest of the greater promise, that his Seed should possess the gate of his (the Seed's) enemies: and in that Seed should all the nations of the earth be blessed (Ib. xxii. 17, 18).

—2, *That severe threatening from the Deity to his people* in the wilderness, that if they would not hearken to his words by the other prophet whom Moses foretold that God would raise up like unto him, thereafter, no particular time being named, then He would require it of them (Deut. xviii. 19).

—3, *The threat also of that other prophet,* when the sentence was incurred by their not hearkening to him in that remarkable tissue of prophecy beginning at Matt. xxi. 33, and continuing occasionally to xxiv. 36: as for example, 1, respecting his own unjust execution (Matt. xxi. 38, &c.); 2, the taking of the Kingdom of God, or the precedence therein from his murderers and bestowing it on others more worthy (Ib. 43); also 3, the general calling of the gentiles without respect to merit (Ib. xxii. 9, &c.); with 4, the destruction of Jerusalem (Ib. xxiii. 37, &c.); and of the temple (Ib. xxiv. 2): followed by 5, the ruin of Judea first (Ib. 16, &c.); then 6, by the social; and 7, the physical dissolution abovementioned (Ib. 22, pr. &c.—Ib. 29); preparatory to 8, the great judgment (Ib. 30). For seeing 1, the smaller blessing fulfilled in Abraham's posterity, the nations of the earth might confidently infer therefrom a fulfilment of the greater blessing by the Chosen Seed. And 2, Abraham's posterity finding themselves excluded from the promised land for rejecting THE OTHER PROPHET like Moses, may be thereby assured, that their punishment will not end either with such exclusion however severe, but grow on to an exclusion from the realms of bliss, if they still continue to harden their hearts "as in the provocation, and as in the day of temptation in the wilderness" (Ps. xcv. 8). So likewise under the new dispensation.

—4, *Old Simeon's prediction* upon the coming of that prophet in an infant guise, which relates to both King and Kingdom most precisely is very superior, "Behold this child is set for (1) the fall and (2) rising again, of many in Israel: and for (3) a sign that shall be spoken against. Yea (4) a sword shall pierce through thy own soul also"

(Luke ii. 34, 35). Where we have four several events predicted; and knowing that three, namely the first, third and fourth have happened as predicted, may thence confidently infer the fulfilment of the second.

—5, But beyond all other inferential predictions *our Saviour's parable of the householder* who had planted a vineyard and let it out (Matt. xxi. 33, &c.) ought to be mentioned. For here the offence is carried to its height in the murder of the heir of life; of which there was never any doubt, any more than there can be of the inference. For they did kill the son and heir as he himself predicted; the vineyard has been let out to other husbandmen as he predicted; who, it may still be hoped, will render him the fruits in their seasons; and so fill up or complete the inference.

—6, With the same purpose; namely, that of establishing the evidence of a future and greater dispensation on the accomplishment of a smaller by which it is preceded; and with the same common reference, *the perpetual separation of Israel* from the other nations of the earth, has been predicted (Num. xxiii. 9) and hitherto punctually kept up, which is a moral phenomenon of great interest and importance in itself: and though it may be considered a minor dispensation compared with some others, as for example with the revolutionary effect of discontent and starvation in the northern hordes of Europe on the fortunes of the South; yet taken with the prophecy of another and incomparably greater dispensation, it will present a degree of importance beyond what is natural in human affairs. So the gentile prophet rises with his predictions after the forecited as follows, "From the top of the rocks I see him, and from the hills I behold him" (Ibid). "I shall see him, but not now; I shall behold him, but not nigh. There shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth" (Ib. xxiv. 17, &c.).

—7, But a still more remarkable evidence in the same

line—namely of common prediction, is found in Micah, a prophet inferior to none for precision and circumstance. Indeed he must be blind who can read this prophet from chap. iii. 8 to v. 3 without yielding to his evidence, and acknowledging the justice of his pretensions, to wit, "Truly I am full of power by the Spirit of the Lord, and of judgment, and of might" (Mic. iii. 8). For here are no less than *six consecutive predictions*, the nearest of them seven hundred years before the event it predicts, namely,

=1, the corruption of the Jewish government (Ib. 9, 10, 11).

=2, the overthrow of the state, ploughing up of Zion, and making an heap of Jerusalem in consequence (Ib. 12).

=3, The submission of the gentiles to the God of Jacob (Ib. iv. 1, &c.)

=4, And during this submission of the gentiles to God, a temporal submission of Israel to the gentiles (Ib. 10, &c.).

=5, The ultimate recovery of Israel from the midst of the nations, and a final precedence of the same among them (Ib. 12, 13): concluding with

=6, The means; namely, gathering under a Leader, who was to come forth of Bethlehem Ephrata, little as she was among the thousands of Judah: "whose goings forth have been from old, from everlasting" (Ib. v. 1, 2): and all these predictions, except the fifth, having been fulfilled to the letter, afford good room for an inference of the fulfilment of that likewise; especially considering, how one of the fulfilled, which is the third, foreshews an event of far greater improbability as well as importance, than the one alluded to. For the restoration of the Jewish republic under its "Judges, as at the first; and Counsellors, as at the beginning" (Isai. i. 26)—will not be near so great a wonder, whenever it happens, as the conversion WHICH HAS REALLY HAPPENED of so many and so great nations as those of Christendom only to the God of Jacob by means of the Leader foreshewn in the sixth clause or prediction—being God himself by the

Eternal Word which was incarnate in Christ, and by which, or under whose auspices, the gathering still goes on in troops—namely, under their Judge who was smitten with a rod on the cheek* (Mic. v. 1). And though the Leader himself be now invisible as in his goings forth of old, yet he will be visible again, as in "the last days": so that one might still say with the heathen prophet, "I shall see him, but not now" (Num. xxiv. 17), confiding in his promise, "I will see you again" (John xvi. 22). "And he shall stand, and feed in the strength of the Lord, in the majesty of the name of the Lord his God: and that shall abide. FOR NOW SHALL HE BE GREAT UNTO THE ENDS OF THE EARTH" (Mic. v. 4). "Behold the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but the Lord liveth which brought up and which led the seed of the house of Israel out of the north country, and from all the countries whither I had driven them; and they shall dwell in their own land" (Jer. xxiii. 7, 8).†

—Therefore, "rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me", &c. (Mic. vii. 8, infin.). "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? For if the first fruit be holy, the lump is also holy: and if the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert graffed in among them, and with them partakest of the root and fatness of the olive tree, boast not against the branches: but if thou boast, THOU BEAREST NOT THE ROOT, BUT THE ROOT THEE" (Rom. xi. 15—19) ‡.

* St. Matthew says "a reed" (Matt. xxvii. 29, 30).

† That is—not in Judea merely, but wherever their property lies.

‡ In quoting from this part of St. Paul's epistle to the people of Rome, or second Babylon, one hardly knows where to stop: but what has been quoted may be enough to induce some, who are no great admirers of the New Testament, to read what remains of the chapter. For whether our apostle had the forecited prophecy in view or not—as from v. 14 it is most likely he had

This method of combining a common or national blessing in the same prediction with its genuine Medium, was an effectual course for the misdeeming and untractable race for which it was so particularly designed: it was certainly a way to bind the demagogues in chains, and the aristocrats with links of iron (Ps. cxlix. 8): it was such a dilemma as they can never fairly get out of. And considering all things, it may strike any one likewise as a great anomaly in the history of mankind, for a subject of that kind, or of any other indeed, to be pourtrayed, as this was, to the life, before he was born; and not only himself, but the part that he had to sustain in life with the remotest as well as more immediate consequences of his performance. It was,

not, prophesying herein as unconsciously perhaps as Caiaphas himself (John xi. 51),—his part, however, added to that of Micah above cited, will make together the most flattering prophecy for Israel that is extant, and not more flattering either, perhaps, than just and consistent; A TOTAL REFORMATION of manners and sentiments, being at the same time uniformly supposed for them. St. Paul's explication of the Mystery, as he calls it, especially is so much in point, and so congenial with the spirit of the predictions above cited, that it may be received almost as a counterpart of the same, and ought to be subjoined.

"For I would not, brethren, that ye should be ignorant of this Mystery, lest ye should be wise in your own conceits; that blindness IN PART is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel[a] shall be saved: as it is written, There shall come out of Sion the Deliverer, and[b] TURN AWAY UNGODLINESS from Jacob" (Rom. xi. 25, 26).

Whence it appears, that the apostle himself was actually in expectation of the Deliverer at that time, as much as any of his countrymen can be at present, all the while that he knew him to be both come and gone; expecting him again after the dispersion of Israel consequent upon his first rejection: which is the general tenour of the prophecies respecting him.

The second coming of Messiah will be the period of the great gathering for Israel: but too late a period indeed for many:—when "many shall come from the East and West; and shall sit down with Abraham, and Isaac, and Jacob, in the Kingdom of Heaven: but the children of the kingdom shall be cast out into outer darkness:—there shall be weeping and gnashing of teeth" (Matt. viii. 11, 12).

[a] That is, not individually, but generally; the grafted and indigenous, or "root and branches", as it is said:—one as well as the other.

[b] As above.

however, the will of Providence, that there should be believers in Christ before as well as after his birth; for whose information and encouragement this lively portraiture was intended, as it might have been the portraiture of an absent sovereign, or the map of a distant province for those who were to enjoy the protection of the one, or estates in the other.

And if the information thus conveyed to the fathers seeing the promises afar off (Heb. xi. 13) was important, it was important also, that the same should be well authenticated: accordingly they who prophesied of the Subject, and some of them long before his coming, were not only convinced themselves by supernatural means, but also furnished with the means of convincing others, of their countrymen especially, on these matters which were so essential both to their private and public welfare: among which means are reckoned the power of working miracles, looking into futurity, and also into the secrets of the present; whereby a growing expectation was fostered in the church, in "the Israel of God", from age to age, increasing continually both in ardour and popularity to the period of fruition: a dispensation that has been mentioned before our time and in better terms than any of us can find, by St. Paul in his first epistle to the Corinthians, v. g., "Moreover, brethren, I would not have you ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink: for they drank of that *Spiritual Rock* that followed them; and that Rock was Christ" (Cor. I. x. 1, &c.).

The essence of that Spiritual Rock consisting in righteousness and the substance in atonement, its expectation was not peculiar to the fathers, nor yet to Israel, but common to all the nations of the earth who have any traditional worship in some fashion or degree. One thing however is peculiar in this dispensation, that although

many among different nations have pretended to be sons and prophets of God, and even human sacrifices have been too common among the nations in both hemispheres; although oracles too, or the coming of the Word direct as well as indirectly by prophets and signs are claimed by other nations as well as Israel: yet in Israel alone is there, or was there ever pretended to be enjoyed and revered—the Lamb of God which taketh away the sin of the world, and the Incarnate Word by which it is enlightened. To this extensive benefit, to this compound blessing, all that is truly predicted of Messiah must have some reference, and to the dispensation with promise: wherefore, to shew that Jesus was such Messiah in all that is recorded of Jesus, there must be enough to shew that such predictions were substantially verified in him.

2, This is the part of prophecies *more particularly applying* to the person of the Subject; in respect of which it was necessary, that the mediate or indirect evidence should be still more abundant than the direct, and also very prolix, as well as minute, with predictions applying to every point whether essential or characteristic, incidental or constituent. For though satisfied by a double assurance, the divine counsel and engagement aforesaid, of the fulfilling of the divine dispensation by the promised Messiah, we might still wish to be informed, and indeed it was necessary that we should in so great a case, concerning not only the nature or order, but the nation, tribe and very individual in whom this dispensation with promise, and consequently desirable dispensation, is to be fulfilled. It was generally intimated indeed in the promise itself on which we rely, 1, that the blessing should be effected by human agency (Gen. iii. 15); 2, more specifically by a seed of Abraham (Ib. xxii. 18); still more and more specifically, by a seed of Isaac, and not of Ishmael (Ib. xxi. 12); of Jacob and not of Esau (Ib. xxviii. 14); of Judah, and not of one of his brethren (Ib. xlix. 8, &c.); and of king David especially beyond all

others of the house of Judah (Sam. II. vii. 12); coming from Bethlehem, as we have seen, above all the towns, whether little or great, in Judah's territory. Here the light of the promise, being a more direct evidence, begins to fail us; and for more than this we must be indebted to the light of history mingling with that of prophecy, if by their joint information we can discover, who among the descendants of David in so many ages may be that auspicious Seed in which all the nations of the earth are blessed, and the throne of his father David shall be established for ever (Luke i. 32, 33). For one ray of light, or one single prediction, will not suffice to give a clear apprehension of the subject on account of its natural obscurity. For example,

—1, If we are apprized that the Subject, being the Second Mediate of the Kingdom, the Son of God and the promised Messiah should be a descendant of Abraham in the line of David, yet there will be nothing in a descent from David only, to characterize either his quality or station; as any man may derogate from the virtue of his ancestors; "and who knoweth, whether he shall be a wise man, (not to say, one wiser than men) or a fool?" (Eccles. ii. 19). Add to which; as kings' sons are not always kings, a descendant of David might either be a king, or he might perchance be lower than David, when "he was taken away from the sheepfolds, as he followed the ewes great with young, that he might feed the people of God" (Ps. lxxviii. 71, 72). Therefore the force of this single prediction is very indistinct: and so will the force of each of the above-mentioned and of many others be separately, in which the mission of the sacred Subject and his consequent fate are announced. For we know by experience that missions are not necessarily characteristic of those who deserve them, nor holy orders of holy men: and we know likewise, as Solomon observes again, that "all things come alike to all" (Eccles. ix. 2); so that we cannot find any decided characteristic of the Subject in this sort of fortune

or fate. But still, general and inconclusive as these evidences are singly in themselves, we may find a sufficient *coincidence* perhaps among the same and others that have necessarily been mentioned to make out a precise case; and if on comparing this with what is described in the history of Jesus, we can find a clear correspondence between the two, it may be almost enough to establish the identity of the Subject. Or,

—2, If it should still be thought, that the facts were not sufficient, and that so general a prediction as that which is usually considered in reference to the said Subject were likely enough to be verified continually, let who would be the writer or reporter; also, that Moses, the Psalmist, and other prophets foretold from time to time a deliverer merely with a politic view to keep up the spirit of the nation, and encourage their struggle for freedom, this sort of reasoning and suspicion may be obviated by *several considerations:* as first, by a consideration of the universal and individual redemption foretold, as above, equally and more decidedly than a political restoration, like that in Job for example before cited, "I know that my Redeemer liveth, and that he (MY Redeemer, gentile Job's) shall stand at the latter day upon the earth": 2, of the humble as well as lofty birth and other circumstances predicted of the Subject; which do not correspond either with the supposed triteness of the case, or with the supposition of that single and insincere purpose. A single purpose there was no doubt of exhibiting in such predictions, a character becoming divinity; which is well borne out in the record. And what lends a degree of authenticity to the record, is

—3, *That solitary instance of perfection* which the record affords in the Subject, narrating at the same time with admirable candour the faults of such favourites as David in the Old Testament, and St. Peter in the New; as if on purpose to shew, that of all mankind there was

but one righteous, Christ alone without sin. While, considering,

—4, *The nationality* of the people, from which their prophets were not altogether exempt,—the universality of the deliverance which these foretold as well as Job would seem to be some evidence of their sincerity. For the promise to Abraham as reported by the chief of prophetic writers was, "In thy Seed shall all the nations of the earth be blessed" (Gen. xxii. 18): whereas the more probable form of a fond, national or insincere prediction would have been this, By "thy Seed shall all the nations of the earth be"—subjugated; and if it had not stopped short at the preceding verse, "Thy Seed shall possess the gate of HIS enemies" (Ib. 17); and said not one word about Him as a blessing to all nations.

As we follow the course of Revelation there may be some difficulty in discriminating nicely between expressions applying particularly to the Subject and to others with whom he is particularly related, as between him and Solomon, each being the son of David, and also between him and David—each being the son of God; in the language of those heavenly effusions, the Psalms of David, especially: as may be seen in the eighty-ninth Psalm for example, of which one part evidently refers to David, another as evidently to Messiah,—but without any apparent transition, as if both were included in one image. Whence it would appear for another evidence

—5, As if the Jews, and others likewise, had *no alternative* between David especially and this son of David, as their Christ or Messiah. For where shall we find another more like the first prophet of Israel, Moses the forecited model, either in fortune or constitution than David; who was also ordained to the Messiahship by the hands of no less a prophet than Samuel; as he says, "Thou spakest sometimes in visions to thy saints, (to Samuel, for one) and saidst, I have laid help upon ONE THAT IS MIGHTY; I

have exalted ONE CHOSEN OUT OF THE PEOPLE; (not a mighty sphere or station) I have found David my servant, with my holy oil have I anointed him" (Ps. lxxxix. 20, 21)? Who was so likely to be Christ, or the anointed of the Lord, as he who for years after his anointing by the prophet, like a young Cæsar, bore no other title? And if his personal dominion had not been wholly national or peculiar, whereas the dominion of Messiah was to be universal likewise, we should say hereupon, Behold the man! —none so likely as David himself for the Christ or Messiah, with all his glory, divinity and dominion! But David, though next nearest perhaps to such a character, will not suit either with history or prophecy as they suit with Jesus and each other. Not this man therefore, but Jesus: not David himself, but Jesus the Son of David must be owned beyond dispute.

—6, That is a very striking revelation, and decidedly affirmative of the divinity of Messiah, where the prophet, after shewing how "blindness in part is happened to Israel" as shewn also by an apostle in a chapter lately cited, and therewithal the reason, lest, as God says, his wonderful operation should be ascribed to some false or inferior cause (Isai. xlviii. 5, &c.)—represents Him as positively declaring with respect to their redemption, "*I will not give my glory unto another.* Hearken unto me, O Jacob, and Israel, my called; I AM HE; I AM THE FIRST; I AM ALSO THE LAST. Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens" (Ib. 11, 12, 13). We may know very well therefore, who He was, and who the Word which "was in the beginning with God", and in the end with Christ when he said, "It is finished",—namely God. "And He saw that there was no man, and wondered that there was no INTERCESSOR: therefore his arm brought salvation unto him, and his Righteousness it sustained him" (Ib. lix. 16, 17), namely, the honest man who is played on by every one (Ib. 15). Which seems to be nearly repeated

in a subsequent passage (Ib. lxiii. 5, 6), and in others, or rather in several others likewise.

—7, And to derive the doctrine of the Subject's divine nature, as of his human, from the beginning,—if the prediction of his birth in this line do not always accompany that of his human birth, it is however sufficiently interwoven, both by assertion and by implication therewith, to make it evident, that as the recovery of mankind was predicted to happen, or be effected by one of human extraction, so likewise by one of divine, being at the same time one subject only of both, *one Subject of a two-fold or two natured birth*, the Son both of God and man according to his name. It is not necessary, as before observed, to receive every prediction in the way in which it may be imputed by every one to its object or record, but what predictions are imputed in this case will generally seem correct, and at any rate sufficient for their purpose. One of St. Paul's, or of the author of the epistle to the Hebrews' quotations in this view (Heb. i. 5) is a happy parallel: "For unto which of the angels, said he at any time, Thou art my son; this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?" the authority here referred to being still happier from the effect of combination before noticed; as here the Subject's peculiar dignity is included in the same prediction with his birth (Ps. ii. 6, 7). And we find another prediction also very remarkable, not only for its correctness, but also for the Subject's, and we may say author's own application; "If David then call him Lord, how is he his son?" (Ps. cx.; Matt. xxii. 45);—it is remarkable likewise for the aforesaid effect of combination; the dignity of a King-priest, King-ruler, Judge among the heathen, &c. being here expressly mentioned, and the divinity of the Subject directly implied. Similar to which is another prediction just alluded to—one by the greatest prophet, and most extraordinary person altogether that Israel, or perhaps any other nation ever produced before the Subject himself, that God

would raise up after him another prophet like himself unto that nation, also of that nation, also of a particular rank or class; not of the higher, nor yet of the lower,—but of the middling; nor yet of any casual or common description, but like the speaker in* many human respects (Deut. xviii. 15, &c.): and, the best of all—A PROPHET UNTO WHOM THEY SHALL HEARKEN (Ibid). In this manner did Moses prophecy of the Subject once, as himself observes (John v. 46). And we are informed by a note at the end of his writings, added most likely by their collector, Ezra, that there arose not a prophet since (that is up to his time) in Israel like unto Moses: so far, that is—to Ezra's time, confirming the Subject's appropriation of the prophecy.

—8, Were one to indicate however—one superior line of evidence, not relating to the Subject more particularly than in common with other objects, it would be found perhaps in the numerous predictions of *the calling of the Gentiles* in Christ, of which two or three are referred to for a sample (Isai. xlix. 6; lx; xlii; lvi; Luke ii. 32; Matt. viii. 11; xxi. 43; xxii. 9): and many more might have been added, besides what belong to the Subject's annunciation being a continuation of his prediction, and his recognition being a confirmation of the renunciation; which should not neither have been forgotten: and there is evidence enough here to satisfy every sober scruple, if it be duly weighed.

—9, But, the predictions now alleged being frequently detached in their original positions, and scattered through many different Scriptures of Moses and his followers, should it therefore be objected, that in so large a field, and from such disjointed materials a tissue of prophecies might be woven to almost every purpose, with sentences as it were with an alphabet; one might easily show that such a supposition is not necessary. For should these detached

* Partly enumerated in a parallel—Sermon 12.

prophecies be given up; which they need not be, as the authority of prophecies or predictions is never estimated by their bulk or position, but by their harmony and verisimilitude; but should these be given up, whole chapters and psalms might be found for the purpose, and those filled with very different characters answering to the two opposite conditions or predicaments, namely high and low, of the Subject before mentioned, or probationary and triumphant, as they might otherwise be called. Thus, to begin with *the Psalms;* in one of them we find him mournfully calling upon the Head of his existence for support in the height of his trials, "My God, my God; look upon me. Why hast thou forsaken me; and art so far from my health and from the words of my complaint?" (Ps. xxii. 1), —and continuing the same strain throughout; uttering by David in Spirit through twenty verses consecutively before he was personified or incarnate what literally occurred to himself, it may be, a thousand years after, "All they that see me laugh me to scorn: they shoot out their lips and shake their heads, saying, He trusted in God, that he would deliver him: let him deliver him now, if he will have him. But thou art he that took me out of my mother's womb: thou wast my hope when I hanged yet upon my mother's breasts: I have been left unto thee ever since I was born: thou art my God, even from my mother's womb. O, go not from me; for trouble is hard at hand, and there is none to help me. Many oxen are come about me; fat bulls of Basan close me in on every side .... and thou shalt bring me into the dust of death. For many dogs are come about me; and the council of the wicked layeth siege against me. They pierced my hands and my feet; I may tell all my bones; they stand staring and looking upon me. They part my garments among them, and cast lots upon my vesture. But be not thou far from me, O Lord: thou art my succour; haste thee to help me!" (Ib. 7, &c.) And here the Spirit takes another turn, foreshewing the triumphant result of this arduous conflict

for the pious sufferer, and the accession of a new race or description of men in consequence thereof—"I will declare thy name unto my brethren: in the midst of the congregation* will I praise thee .... All the ends of the world shall remember themselves, and be turned unto the Lord: and all the kindreds of the nations shall worship before him .... My seed shall serve him: they shall be counted unto the Lord for a generation†. They shall come; and the heavens shall declare his righteousness unto A PEOPLE THAT SHALL BE BORN, WHOM THE LORD HATH MADE" (Ib. 22, &c.).

In another Psalm we shall find the preexisting Son or Word begin as it may be with a triumphant note, and continue the same throughout, e. g. "Give the king thy judgment, O God; and thy judgments unto the king's son .... He shall come down like the rain into a fleece of wool, even as the drops that water the earth. In his time shall the righteous flourish; yea, and abundance of peace so long as the moon endureth. His dominion shall be also from the one sea to the other; and from the flood unto the world's end .... ALL KINGS SHALL FALL DOWN BEFORE HIM; ALL NATIONS SHALL DO HIM HOMAGE .... His name shall endure for ever; his name shall remain under the sun among the posterities which shall be blessed through him; and ALL THE HEATHEN SHALL PRAISE HIM. Blessed be the Lord God, even the God of Israel, which only doeth wondrous things; and blessed be the name of his majesty for ever: and all the earth shall be filled with his majesty. Amen, Amen" (Ps. lxxii. 1, &c.). While in another Psalm, the note shall be not only triumphant perhaps, but even indignant on account of the opposition subdued; as for example, "Why do the heathen so furiously rage together, and why do the people imagine a vain thing" &c. (Ib. ii. 1, &c.) And as for this Psalm;

* Compare Matt. xviii. 20.

† According to Matt. xii. 50: John I. iii. 1, &c.

the expressions are all so pointed and apposite throughout, that they really defy selection; there is not a word in the Psalm, but clearly applies to the Subject, Jesus, the Christ or Messiah: and all together will apply to no other, but to him and to the parties concerned with him in either, that is in either a friendly or hostile, relation; as not to Solomon for example; nor to any other king, or king's son upon earth. And other Psalms might still be added, which it is not necessary even to enumerate. For should one continue selecting Psalms for this purpose, the most apposite might still escape one's notice—SO PREGNANT IS THE WHOLE COLLECTION WITH EVIDENCES OF THE SUBJECT. "O Lord, our Governor, how excellent is thy name in all the world: thou that hast set thy glory above the heavens!" (Ps. viii. 1.)

—10, The same that has here been observed of the Psalms might be observed likewise of *the rest of the prophets:* of one of which a sample must be given not only because he has not been brought forward yet according to his merit and importance, but because the intrinsic importance of the passage selected for such sample, intitles it likewise to a particular consideration. It is that divine chapter the thirty-fourth of Ezekiel: a chapter in which the divinity and identity of the Subject are most clearly predicted; particularly from verse the eleventh; and again more particularly at the twentieth, "Therefore, thus saith THE LORD GOD, Behold I, EVEN I, will judge between the fat cattle, and between the lean cattle," &c. (Ezek. xxxiv. 20), corresponding with that expression of David's as the royal representative of Israel, "The LORD HIMSELF is my Shepherd: therefore can I lack nothing" (Ps. xxiii. 1). But the dependence of the shepherd mentioned in v. 23 of the forecited 34th of Ezekiel on the Shepherd mentioned in the preceding verses from "My sheep," &c., v. 6, down to this, which clearly imply the union or assimilation of two Persons in one office and authority, both being only One in the relation of a Shepherd self appointed and the-

same appointed by the same in the line of David,—is the nearest trait of identity that can be imagined for the Subject with his Head or divine Principal, and also the plainest version of that seeming paradox, which the Subject proposes to Philip, "He that hath seen me hath seen the Father" (John xiv. 9), and another to the Jews, "I and my Father are One" (Ib. x. 30): it is also in the same spirit with the psalm just cited throughout. And a man must be more than spiritually blind, he must be deficient in common understanding, if he cannot only in these two or three quotations, to say nothing of those which have preceded them, discover the catholic doctrine of the Subject's distinct divinity and humanity with their respective circumstances. It would be attributing too much to the resources of the last mentioned human nature, or to David, Ezekiel, or any other prophet,—for others are with them in this case, to imagine that such a mystery could ever be their invention; being as it is, enough for men to comprehend without inventing it,—whether they be Jews or Greeks,—half believers, or downright infidels; as St. Paul observes, "The Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified; unto the Jews a stumbling block, and unto the Greeks foolishness" (Cor. I. i. 22, 23). The question is, Who will be able to comprehend such a mystery as this amid the spiritual imperception that still prevails even in Christendom? And what would heaping on evidence in this case be for many, if not like choaking a fire with much fuel, or heaping on fuel, when the fire was gone out?

—11, Yet should some consider, that single chapters and single psalms are still but odds and ends, and not whole tissues of prophecy, one has not far to look for the example of *a whole tissue*, an undeniable tissue, a long tissue also, and a broad; in which there is hardly any thing, a few national prejudices only excepted, that does not point directly to Messiah, and with sufficient circumstance to identify him in the humble Jesus. The argu-

ment alluded to will nearly extend through the whole of the ten or twelve last chapters of Isaiah, and not through these only but others occasionally preceding them. Indeed he must be very deficient in feeling and apprehension even for an infidel; he must want for his intellectual sight a little of that excitation of which every sense is highly susceptible, who can read this prophet throughout; where a mysterious person is so continually, and from the forty-eighth chapter to the end almost incessantly, alluded to, without a lively sensation and asking himself at every turn like Candace's treasurer, "Of whom speaketh the prophet this?" (Acts viii. 34.) Who can this be from first to last, and still going on, of whom so many, so great, and so contrary facts and circumstances are antenarrated? But supposing the reader to be one who believes like Philip, will it be possible for him to read the prophet without burning and believing more and more as he proceeds; till, passing finally under the meridian heat of the last eighteen or twenty chapters, his heart is all on fire? For here the effect of combination will be heightened again by that of contrast or opposition: as, if having two or three particulars included in one prediction be a way to render it more palpable, the including in itself of not only several but opposite and seemingly incompatible particulars is the way to render it more palpable again or twice as palpable. Opposite natures or qualities will produce opposite stations in life; and therefore generally it would be no great matter to predict the attendance of one with the other: but predicting opposite natures and stations combined, as appearing in this case, is a novelty that could never have been anticipated. For here extremes meet in every shape; divinity and humanity with the highest circumstances of the one and the lowest of the other were literally predicted of this one Subject,—and happening as they were predicted, have been similarly recorded.

—12, It may also be worth remarking, how this indirect evidence, or matter of record affords a secondary evi-

dence in its own accidents, as in its keeping or preservation, for example; which is clearly the result of *a special Providence.* And, that every possible confirmation may be given to the Word of prophecy in so important a case, the same Word is preserved by a party most inimical to the Subject, or rather by two; but by the orthodox Jews especially. Neither is that all: for by the same orthodox of every sort the Word is also applied or imputed as well as preserved—they say, by some of the most learned, as well as most bigotted among the orthodox Jews, in their Targums or catholic commentaries: and it is no secret, what has been done by others. Yet still this is but half; as it seems that not only the Word of prophecy, but likewise the Word of record, which is its verification, has been providentially confided to the enemies of truth: both parties being suffered, like asses in panniers, to be the porters only, and not the enjoyers of this immortal food; "because that unto them were committed the oracles of God" (Rom. iii. 2); which however they do not believe: and such is the advantage of the orthodox of either sort over inquirers. But leaving them all to the enjoyment of a name, if they prefer it to the enjoyment of truth; let us study to improve ourselves by the light, and to stay ourselves upon the evidence so wonderfully preserved and transmitted to us: that will be the way to advance in the final, and of all sorts most satisfactory proof, or rather, consummation;

—13, *Our own experience:* whereby feeling and observing THE EMPIRE OF THE CROSS, as we may more sensibly than the empire of either reason or nature, we gradually come to discover the Subject's identity. This is perhaps of every sort of evidence the most complete and express that God has afforded to mankind of his Son Jesus Christ; being direct by his Word and Spirit, and indirect by the attestation of human knowledge and experience—in those who are regenerated by the same Word and Spirit, the Head of their intellectual and spiritual existence.

We can now see why many things should be as they

are; which we could not have seen at first,—being in respect of the last named advantage, experience, richer than all our predecessors, through the more sure word of prophecy like a light shining at first in a dark place (Pet. II. i. 19); but growing daily more conspicuous, as the word is daily approved by signs and occurrences referred to long ago. The additional experience of every age may be considered as a point gained in the meridian of our Saviour's evidence, until the day dawn, and by the day star rising in our hearts evidence shall be turned to conviction: and the evidence, which many who saw it could not comprehend because it was not yet day (John xii. 16), we, who never saw it can, because the day now favours our mental perception. Well may it be said therefore that "faith is the substance of things hoped for, the evidence (as it is the last) of things not seen" (Heb. xi. 1): for it is no more than we find; though it would appear rather strange in theory, to make the substance of what is hoped for, which may be grace as well as faith, the evidence of its object,—seeing the evidence would naturally, and one should think most properly, minister to a conviction of the fact, and consequently go before, like one with a light, instead of following: but this necessarily results from the conjunction of faith with experience. We necessarily believe what we feel to be true: and such was the evidence of good men who lived before Christ in the flesh. "These all died in faith; not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth" (Ib. 13). They could only see or experience inwardly what we may both inwardly and outwardly: which makes this sort of evidence to be indeed not only the most complete and express that has been given of the Subject, but also the most authentic,—especially, as he refers to himself in more than one saying; as for example, "When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of

myself," &c. (John viii. 28). "And I, if I be lifted up from the earth, will draw all men unto me" (Ib. xii. 32). Which being experienced both ways, if it be not evidence there is none; if there be no ground of certainty in this assured condition, then can there not be a ground of certainty in any thing.

For besides our own grateful subjection thereto, have we not seen nation after nation ranging itself continually under the forementioned ensign of this Great Leader according to the prophecies before cited? And what more would men see; but the first that was, and now last, first again; according to the Word direct, which says, "Many that are first shall be last" (Matt. xix. 30): and that having happened literally, what he farther says in the same place by the last that now is becoming first again, as so often predicted both in the Old and New Testament? The restoration of Israel to his primitive freedom and importance as a nation by Messiah is, as we have seen, both in the Old and New Testament equally predicted, with the common restoration of mankind to their primitive state of righteousness and peace. Therefore as the delay of this event is the Jew's best plea for withholding his assent to the identity of the Subject, for their sake as well as for the general cause of Christianity, the conversion or recovery of the Holy Land is one of the greatest desiderata in our evidence. It may be questioned, whether the nefarious crusades, as nefarious crusades must ever be when prosecuted with carnal weapons—whether they were ever cloaked with so plausible a pretext: but had it been so, A GOSPEL CRUSADE WITH SPIRITUAL WEAPONS ONLY, if not so popular, must always have appeared to the discerning few, a more probable way as well as more consistent,—by hewing and "casting down (not hapless infidels with their houses and fields, but) imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (Cor. II. x. 5.) And then, if the old proprietors

of the soil also, wanting only this last evidence and the miraculous effect foretold by the prophets, Isaiah especially, should at length repent, and turn again unto the Lord, as they have often done, acknowledging their good angel in the Son of David, would he not be that good angel to them, and lead them into their rest, with the joy and triumph which Isaiah and others describe?

It is much to be doubted, if the conquest and forcible possession of the Holy land by any power in Christendom would ever lead directly to the restoration of Israel: but if this important post could be gained to Christ by the CONVERSION of its half believing inhabitants, as Paul said to Agrippa, "King Agrippa; believest thou the prophets? I know that thou believest..... Would to God, that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds!" (Acts xxvi. 27: 29)—then the Jews must certainly yield, or never; seeing not only the fulfilment of every prediction, but what is more obvious, the evidence of possession: which is generally allowed for a good title until it shall be fairly disproved. And is not the "Heir" already come to possession? He is not yet indeed at Jerusalem: but look around, and behold his acquisitions: look upon Christendom! "I will preach the law whereof the Lord hath said unto me, Thou art my Son: this day have I begotten thee. Desire of me; and I shall give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession" (Ps. ii. 7, 8).

Comparing all the forecited predictions with the corresponding record in the Gospel of Christ, in the Acts of the Apostles and the history of the church in after ages, and with the experience of the present—it must be allowed, that a pretty sensible authentication is hereby afforded of the Subject's forecited pretensions. Few public ambassadors have ever shewn a more satisfactory set of credentials than Messiah: few princes of the earth could ever shew a clearer title to their dominions than the heavenly King of

Israel.—" Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord! Hosanna in the highest!" (Matt. xxi. 9.)

§ 3. But the Theme of the evidence just considered and of the doctrine by which it was preceded has also been very fruitful in *Objections and Errors*—" as it is written, Behold I lay in Sion a stumbling stone and Rock of offence " (Rom. ix. 33) : and again, " Thou hast brought a vine out of Egypt, &c. . . . . Why hast thou then broken down her hedge, that all they that go by pluck off her grapes? The wild boar out of the wood doth root it up; and the wild beasts of the field devour it " (Ps. lxxx. 8, &c.). But of these objections and errors there are different degrees: as 1, some shall admit the dispensation of a Messiah; only denying the person, or his divinity, or the several characters here imputed to him, or some of them, or some other particulars: while 2, other some shall go the length of denying, not merely persons, characters, or any particulars, but the whole scheme of salvation with the facts on which it is founded,—or the person and dispensation of a Messiah altogether. In the midst of so much diversity therefore it is hard to find a method of distinguishing very exactly, but a round or general distinction of the said objections and errors may be conceived agreeing with the premises, and also with two corresponding classes of objectors,—acknowledged in the Gospel seemingly by the names of Jews and Greeks: as where St. Paul, in allusion probably to the above passage cited by him from the Psalms, observes, " The JEWS require a sign, and the GREEKS seek after wisdom: but we preach Christ crucified; unto the Jews a stumbling block, and unto the Greeks foolishness " (Cor. I. i. 22, 23).

The forecited image of " THE WILD BOAR," from the Psalms likewise, might suggest a third class of objectors in the barbarous multitude of every sort or degree partaking neither with the Jew in descent, nor with the Greek in intelligence;—but that there are barbarians enough per-

haps in either of these two classes among the rest, to frustrate that distinction. Adhering therefore to the simplicity of the original,—of these two classes the first mentioned will be the more dogmatical; as they seem to reason little, and to read only one side:—the second, more sceptical; as they both reason and read, if that make any difference. Considering the two principal sorts of objections thus distinguished therefore apart—

1. The objections of the first mentioned class will first claim our attention; being those *of the Jews and others* by whom the dispensation of a Messiah is admitted on the authority of the Old Testament, but not the person to whom it was certainly entrusted, the true Messiah: whose objection will include several particulars, as well as contradictions.

1, For if the Jews especially had not admitted a good share of what WE read in the New Testament as well as of what THEY likewise read in the Old they could never have been driven to the horrid objection which stands foremost for consideration, and which being in a manner peculiar to that people may therefore be stiled THE JEWISH OBJECTION, or Pharisaic, at least; being the imputation of a diabolical agency to the Subject instead of an heavenly; or in a word, of *Diabolism*—if the word may be allowed. For "the multitudes marvelled, saying, It was never so seen in Israel. But the Pharisees said, HE CASTETH OUT DEVILS THROUGH THE PRINCE OF THE DEVILS" (Matt. ix. 33, 34). As that half learned sect had more reason than they desired, to acknowledge the supernatural power of the Subject,—particularly that over unclean or immoral spirits, the proofs of which were too clear to be denied, and as no inferior power would be adequate to the production of such a mass of evidence as was given in the many miracles wrought by him (John xi. 47), and by the many prophecies fulfilled and constantly fulfilling in him, —they acted very shrewdly, though not very wisely, nor equitably, in trying to avert the effect of such evidence by

this foul imputation: they admitted what they could not deny, and endeavoured to explain it away in a manner that was equally blasphemous and absurd. But in this mad attempt they were opposed at once and defeated by an evidence that never will yield to any art or sophistry, being the consistency of this heavenly Teacher's life with his doctrine and pretensions: he preached the Kingdom of God above all (Matt. vi. 33); owned Him above all, prayed to Him above all, obeyed Him above all—even above his own secret inclinations. And as he first preached, professed, prayed and obeyed himself, he also taught and qualified his followers in office to preach, profess and obey, —especially in the part of casting out devils (Matt. x. 8) for others, first casting out their own (Ib. vii. 5). And a co-operation with the prince of the devils is objected by this Pharisaic class (Ib. ix. 34), for one thing! What greater evidence than he gave could he possibly have given of his devotion to God and man, and his opposition to the infernal cause that he was charged with espousing, but which in fact is more chargeable on his enemies? What should we think of the devil's striving for the Kingdom of God in this manner, aad raising an army against himself? Would not this be Satan casting out Satan? (Ib. xii. 26.)

Such is the answer of the Subject himself on this point, and its sufficiency cannot be doubted: but what answer will its proposers make for themselves to the charge of highest blasphemy which is at the same time laid against them! (Matt. xii. 31, 32.) And, to bring this point more home to its objectors in the present generation; if the Jews in our Saviour's life time imputed an infernal agency to him chiefly on account of his miracles, what will the Jews of our time say to "the more sure word of prophecy" which has been gathering strength ever since, when they happen to think of it? Will they pretend, that all this part of the divine evidence is got up too by the power of Satan? Must it not strike the parties, that there was something besides imposture in all this; without refer-

ring to the evidence of particular acts, which is observed to be still more sensible,—as for example to the resurrection (or disappearing if they will have it so) of the body of Jesus after his interment, which the Jews themselves allowed?

2, Therefore, as the Jews, while they admitted the disappearing, denied the genuine cause, ascribing such disappearance to a clandestine removal of the body of the Subject by his disciples, this may be regarded as another objection peculiar to that class of opponents. An objection it is that no other class scarcely would ever have thought of besides these most credulously incredulous objectors; objectors who could believe any thing in order to disbelieve what they do not like. To give this objection a name also it may be called, The objection of *Fanaticism and imposture;* as no one but the greatest fanatic that ever lived could submit to play such a principal part in his own tragedy as must be here supposed; nor any but fanatics and impostors of the first magnitude to second him therein. But, as this objection is better noticed with* the accident of the resurrection of the Subject to which it relates, more needs not be said of it at present. It were however to be wished, that if such evidence as he gave of himself only in a single accident like this be not sufficient to convince every moderate person, it might have at least the effect of restraining some, as some there may be, who can think it possible for themselves to be mistaken; and in that case would be very loath to do any thing, to obstruct the progress of a dispensation in which "all the nations of the earth" are very deeply and beneficially interested, if they be not yet thoroughly blessed according to the promise.

2. But another class of objectors was alluded to under the designation of *Greeks*, now by an overstrained courtesy called Deists: which, if not a more numerous class than the preceding, appear to be their equals at least in stub-

* The argument of S. K. 9.

bornness and misconception; while they have also, as before signified, an advantage, if it be any to them, in the field of objection,—as they will not be tied to the whole compass of the sacred Revelation by way of authority, nor yet to one half, nor indeed to any part thereof sometimes, accounting it all "foolishness."—The New Testament as well as the Old, and the Old as well as the New.

One should therefore have enough to do, if one had to vindicate in detail all that such wanton objectors are pleased to condemn in the gross. When one is able to anticipate, or they will condescend to indicate, any particular objection, one does not often find much difficulty in meeting it with a plain solution; whether the objection relate chiefly to the moral or divine character of the Subject. Which may be the reason that the Evangelists, believing as we might in the irrefragability of their evidence, have not been at all shy in repeating, or giving occasion to, such objections: and even we ourselves, with the divine blessing on our endeavours, need not be afraid of them; as a man may have strong enemies, and be fully sensible of their strength without any alarm or apprehension for the consequence, when he knows that his friends are stronger. So says the Psalmist, "The waves of the sea are mighty, and rage horribly: but yet the Lord, who dwelleth on high is mightier" (Ps. xciii. 5). And it were a pity, that THE FULL AND UNMINGLED SATISFACTION to be derived from that quarter should find any abatement,—that it should yield to a diminished conviction, to a something hanging about,—a something that one does not care to define, a something that one does not care to trust one's faith with; when truly one's faith might have nothing to be afraid of, if one would but give it a free scope; as may be seen by a small sample of Greek, or deistic, objections, 1, on the moral and official character; 2, on the divine nature and mission of the subject: with 3, a few errors which it is fair to retort on the objectors.

1, And first, of *objections on character*, which the Subject still finds every where among Jews as well as Greeks, and Greeks as well as barbarians, though he owes them to his own countrymen of course originally,—to those who are most concerned in its elevation, and of all his countrymen to the Pharisees in particular; who might have had the best chance of knowing their falsehood, if they could but have had the heart to feel, as well as the learning—to detect it. Passing over some objections that have been noticed* already among the accidents of the Subject, and others either too foul or too frivolous to deserve repetition —in this place at least,

—1, The first that claims our attention will be one relating to the superior *topic of religion:* as heretofore the GREEKS have been known to persecute to the death one of the most orderly and enlightened of their countrymen, under a pretence of vindicating the religion which they had debased by their fables and superstitions,—and would have been as likely to crucify this one too as his countrymen the Jews for exclaiming against long prayers and "using vain repetitions, as the heathen do" (Matt. vi. 7); not observing, that it was the formality of prayer that he exclaimed against, and not the sincere practice,—as appears by his teaching men to pray without ceasing (Luke xi. 8), confirming the same by a beautiful parable (Ibid.), and what is more,—by his own private example; when "he went out into a mountain to pray, and CONTINUED ALL NIGHT IN PRAYER TO GOD" (Ib. vi. 12). But we may presume, that even in so long a service as that he USED NOT VAIN REPETITIONS: for if he repeated the self same prayer—suppose that heavenly form which he taught his disciples, for example, (Mat. vi. 9, &c.)—many times in succession, we may be assured, that it was not without the sincerest meaning and heartiest application. Would to

* In S. K. Jesus-Sermons.

God, that every one could pray in that manner, if it were only for a few minutes at a time, or long enough to repeat the Lord's Prayer without abstraction, leave alone "all night."

—2, And if it can be objected by those who care so little for it, that the Subject had a mind to overthrow the worship of God,—the objectors may as well go on to allege also, that he had set himself to supplant or undermine the *ordinances and institutions* whether sacred or civil with which that worship is connected. Supposing indeed an assertion that he made once in public to have been not unprovoked, it would seem likely enough, that he had been charged with this inconsistency by his countrymen and cotemporaries; as he tells them thus, "Think not, that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Mat. v. 17, 18). And, judging from the subsequent experience of about eighteen hundred years which have elapsed since this prediction or decree—the divine Author's intention seems to be so far fulfilled, that the law and the prophets can never be destroyed without his own work likewise, through the indissoluble order by which this new dispensation is interwoven with the old. That there have been DEPARTURES from the spirit of both—that is, of both the Law and the Gospel, cannot be denied; but these notwithstanding, the Law and the prophets, remain, and are "fulfilling" apace by the new light and energy which they derive from the Gospel.

—3, But even in this, the Subject's gospel or *teaching*, some may find fault; as, for example, with a way that he had of stirring up the Jews of Jerusalem by a comparison with the gentiles, and sometimes even more disadvantageously with their own brethren among the Samaritans (Luke x. 33, &c.); although it was no more than God had foreshewn of him by Moses, saying as in his own person,

"I will move them to jealousy with those which are NOT A PEOPLE *: I will provoke them to anger with A FOOLISH NATION" (Deut. xxxii. 21). It may also be worth remarking, to shew the probability of such a construction; how St. Paul, who quotes this instance with another like it (Rom. x. 19, 20), has also been one to imitate the same —telling the Jews in presence of the gentiles, "It was necessary that the Word of God should† first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo we turn to the gentiles" (Acts xiii. 46): because he was very anxious for their salvation by all means; as he says, "If by any means I may provoke to emulation them which are my flesh, and might save some of them" (Rom. xi. 14). Or supposing it to have been really the Saviour's meaning to be partial, as he signified to some of his disciples—for example, "UNTO YOU IT IS GIVEN, TO KNOW THE MYSTERY OF THE KINGDOM OF GOD: but unto them that are without, all these things are done in parables; that seeing they may see, and not perceive; and hearing they may hear, and not understand: lest at any time they should be converted and their sins should be forgiven them" (Mark iv. 11, 12)—that it was indeed his determination, to confine the enjoyment of the Mystery to those few who have received or shall truly receive it by a pure act of grace,—who can have any right to quarrel with him for not coming down to the terms of others, or for exercising the undoubted privilege of every sovereign upon earth—not one of whom but would be apt to say with HIS SOVEREIGN, "I will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy" (Exod. xxxiii. 19), and could never be taxed with partiality in leaving any to their fate, if he had such decided criminals and so malignant to deal with as

* The Samaritans, an heathen mixture with refugees of all the tribes, were not then a people—or at the best, but a foolish sort of a nation—like the Roman in its infancy.

† For so it was ordained by the Lord (Matt. x. 5, 6).

He has. " Is it not lawful for me to do what I will with mine own?" (Matt. xx. 15). Your lives are all forfeited to the law of which I am the Giver and Dispenser: and IF I WILL THAT ANY LIVE, I DO NO WRONG TO THOSE WHO WILL RATHER DIE. But, speaking of his parables—

—4, It may be objected on the Subject's *use of the parabolic style*, that it was not only calculated for concealment, as above signified, but also to mislead sometimes; as for example with regard to that of the Unjust Steward (Luke xvi.),—being a parable that would seem to COUNTENANCE FRAUD as bad as any that ever Jacob practised on his own brother (Gen. xxvii.) or his father (Ibid.), or his father-in-law (Ib. xxx. 37, 38); or his father-in-law upon him (Ib. xxix. 25). But the story must appear in a different light, when we recollect the licence that is due to this sort of speech. For in parables—or in fables, being the same; words and actions are not to be literally understood, if they were we might have to ponder the objections of many a poor brute, as well as of a poor rational creature,—and then indeed answers might be scarce. The way to understand a parable is spiritually or for effect, as intimated by the Subject himself (John vi. 63), and by his apostle likewise (Cor. II. iii. 6): and understanding the parable of the Unjust Steward in this manner, we shall find the sort of fraud, if any, then inculcated, to be one that no wise man would scruple about; which is, by acts of honest and kind beneficence to procure for ourselves through the merits of Christ such an interest in Heaven as may well compensate any fraud upon our old man of the earth that may not bankrupt him, or in plain terms,—any acts of self denial that might not be too hard for human nature.

—5, In the same manner too, he might be taxed with tolerating, and even admitting in conversation many *popular errors* and superstitions that prevailed in his time (Luke xi. 19.—Matt. xxvi. 53), accommodating his doctrine thereto in some respects and so far setting an ex-

ample of pious fraud to posterity which they have not been slow in imitating. It may be thought that such a manner is not good policy, that a system so compacted could not be "like an house founded on a rock" (Luke vi. 48),—he ought rather to have exposed, than to put up with or even to tolerate any idle superstitious notions coming from Babylon or elsewhere (Mark vii. 8); with any unphilosophical modes of conception, like the sun's rising and setting, or any sort of vulgar errors in short. And why not reform the Jewish calendar too, which was then inferior to the Greek, and give his countrymen a truer cycle for determining the times of the new moons and full—for the sake of their solemn festivals? But,

—6, Another objection may seem more to the purpose, and which the Jews, or at least "the straitest sect of their religion," the Pharisees, would be as likely to lay hold of as the Greeks, and did; being what they might consider an excessive or too *indiscriminating affability* of manner: one instance of which, or of a shocking indecency, as such objectors may consider it, was his suffering an immodest woman, openly, and in the house of a respectable Pharisee, before all the publicans and sinners—to anoint his feet with sweet ointment, to kiss them an hundred times, to bathe them with her tears, and wipe them with her dishevelled hair (Luke vii. 37, &c.),—to say not a word of his receiving, and also eating and associating with those same publicans and sinners; which alone were bad enough, without suffering them to be eye witnesses of this, to the Pharisee's mind, serious pollution for a prophet, if he could be a prophet, and not know what manner of woman it was that touched him. But Simon did not know—it never entered his Pharisaic imagination to conceive, how very slight the partition is between female frailty and perfection. On the other hand: it was affection that Messiah sought, as the Canaan of his inheritance: and here he found it. "Wherefore I say unto thee, (a cold blooded Pharisee) her sins, WHICH ARE MANY, are forgiven, for she

loved much" (Ib. 47); a sure sign of forgiveness. And, as for the Subject's consorting with male sinners of the description just alluded to, that could not have been any wrong policy or imprudence in him, as a physician who was proof against the effect of contagion; though it might have been rather daring in an ordinary practitioner. For if, as he said, "they that are whole need not a physician; but they that are sick" (Ib. v. 31), true it is also, that some physicians are more liable to infection than others.

In instances and observations like these we find more humane kindness and manly indifference to vulgar prejudices than is often met with among men; more indeed than could be safely indulged sometimes by an inferior authority to this, or by any one who had not learned of him, to combine the wisdom of the serpent with the harmlessness of the dove.

—7, Indeed some may also object to the Subject's employment of such human policy, or worldly wisdom for himself as beneath his other endowments: but they might as well object to his use of the commonest parts of grammar, logic, and rhetoric, and expect him to confine whatever he had to say within the plain limits of inspiration. As he never pretended to employ a supernatural influence over the minds of his hearers until he had "gone up on high, led captivity captive, and received gifts for men; yea, even for his enemies, that the Lord God might dwell among them" (Ps. lxviii. 18); he required a good share of policy for the commencement, having no other means to collect an assembly for his future presence, and for the gifts aforesaid by the Holy Ghost. The object of his policy, and we may say, the business of his life upon earth appears to have consisted in the calling and formation of subjects for eternal happiness in the uninterrupted enjoyment of the communion of that Holy Spirit: and namely by two parts, which may be called institutive and corroborative; that occupied in teaching and exemplifying those happy modes of thinking and doing which take their name from him;

this in miracles of wisdom and might, to prove that such modes were divinely ordained. Passing over temporary errors, and errors that could not be of any serious consequence if they did not correct themselves, and bearing as well as he could with hateful as well as compassionable company, he went on steadily, calling sinners to repentance (Matt. ix. 13.), and proclaiming every where his eternal truths (John xviii. 37), as by holding light the remnant of his own mortal existence, he had the pleasure of restoring many who were degraded and dead in sin to honour and immortality.

2, But speaking of miracles reminds us of the other point of objection regarding the Subject before alluded to, which was his *divine nature and mission*. For 1, in these, and 2, in the kindred species of prophecy or prediction, we have something more than an evidence of good behaviour, or of mere human wisdom. To perform a work above art, or to predict an event beyond calculation—there must be a divine power or wisdom somewhere, that is, either in the subject of such performance or prediction, or in one who employs him, or in both—the employer and employed being one: and as this last appears to be here the real predicament, it is natural that they who object either to the divinity of the Subject, to his divine mission, or to both of these, should proceed by objections on either of the forementioned evidences; which objections it will therefore be worth while to consider or anticipate, as for example

—1, Taking the history or record of the Subject's *miracles* to be substantially correct, as the objectors must before they proceed to criticize and condemn their particulars or any of them,—the class now considered, not being Jews, may do it on different grounds from what these would be apt to allege. For that outward miracles have been wrought in the church at different periods, and at two especially, consisting in two remarkable escapes—the first with Moses from Egyptian bondage, the next with Christ from the bondage of sin and death,—is proved not only

by the publicity of the miracles which these two great leaders have left on record, but also and more decidedly by their effects or consequences still accumulating under the same direction: insomuch that it may be truly said of the performance of each as it was by St. Paul of one, "This thing was not done in a corner" (Acts xxvi. 26); and of its effects in the sublime language of Isaiah, "Sing unto the Lord; for he hath done excellent things: this is known in all the earth" (Isa. xii. 5). It would seem therefore, that what these objectors want to know and understand, is the propriety of those miracles generally which God has wrought by different persons. And what have they to do with his counsels in respect of such things; or to determine, whether the means employed for them were necessary or not? "Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it?" (Ib. x. 15.) We may own the existence of miracles a sufficient evidence of their propriety: and for that of their existence,—it is hoped, the accounts of them may sometimes be relied on after all exceptions; notwithstanding the best evidence of past miracles is found in present effects as aforesaid: and if we take this observation along with us, we shall be in a better capacity to judge of the truth and importance of those to which the premises chiefly relate.

Such are the miracles of the Subject or Second Mediate; who is allowed on all hands to have done many (John xi. 47), and has indeed assumed so much himself (Ib. xv. 24) very justly, notwithstanding a chance-*disavowal* of the same also by him. For it must be by chance as coming from himself, though by direction as coming from God,—that he tells the Jews "there shall no sign be given unto this generation" (Mark viii. 12), all the while that he was shewing them signs continually,—"works which none other man did," nor ever heard of "since the world began." As each of these works was a distinct act or simple constituent of the Subject's important life, it would be too much

to enter here into all their particulars; and not quite prudent, if it were even desirable, to vouch for the truth of the same in every case that is recorded of his performance: if half of them could be relied on, it would be abundantly sufficient. Some and perhaps not very easy assentors may be satisfied with two or three only, which they know to be genuine. But it is truly grating to a candid inquirer, to one e. g. who would give infidelity itself a fair hearing, having at the same time a due esteem for the gift of reason, and considering its holders as accountable before God for the exercise of this as others for the exercise of other advantages, as wealth, power and the like entrusted to them— to such a one it must be truly grating, to observe how reason, if it may be called reason, fails sometimes in this respect, making its fancied owners at once both guilty and ridiculous; who to overthrow the credit of our Saviour's miracles will question perhaps, not their reality but their propriety in some particular, and think it a great matter in their wisdom, if they can cavil at the form while they confess the fact; because perhaps they have a purpose to answer by the letter of the gospel, to which its divine Spirit might not be so easily reconciled.

It is to the effect and intention of a miracle that we should look, more than to its form or particulars: as for example when one is given either for a present sign of some future contingency, or for an evidence of the power to produce it. Such was to be the effect of the indubitable miracle of our Saviour's self-resurrection or resurrection of himself by his own divine Principle, before but not sufficiently alluded to, as an evidence and a most decided evidence from God direct of THE GENERAL RESURRECTION AND JUDGMENT; which St. Paul remarked to the Athenians in the midst of the Areopagus, "Because He hath appointed a day (said he) in the which he will judge the world in righteousness by that man whom he hath ordained; WHEREOF HE HATH GIVEN ASSURANCE unto all men, in that he hath raised him from the dead" (Acts

xvii. 31). Such was the intended effect of another miracle but lately alluded to in the definition of a miracle, where its evidence of the forgiveness of sins was also mentioned. For a miracle that was only wrought, to shew that a friend of the objects had a power or licence to forgive sins on earth (Matt. ix. 6.), if he had to forgive no where else, might signify something more than a miracle to them, although that be not an every day consideration: it might signify as much more than an ordinary miracle, as a fortune than a gift, or the fruitfulness of the earth than a single harvest. Indeed the plain inference from any miracle so wrought and introduced with such a preface would be an implicit belief in the Performer from its objects or witnesses. It seems, that "when the multitude saw it, they marvelled and glorified God which had given such power unto men" (Ib. 8). But a Greek duly esteeming the knowledge of God and considering with St. Paul how such knowledge could only be derived from God himself (Cor. I. ii. 11), might have seen such a confirmation with more satisfaction than astonishment,—or without seeing, he might conclude beforehand, that if God should be graciously pleased to impart the lost knowledge of himself again to mankind, he would be pleased also to authenticate that knowledge at the same time somehow; not determining in his own mind the manner of the evidence that God should give on such an occasion, as "the wild boar out of the wood"—or the ignorant and headstrong multitude would be apt to do, with all their marvelling and glorification.

Then understanding so much, it would not become the wisdom of the Greeks to hesitate on receiving the evidence of miracles truly wrought either by or concerning the Subject, and either in word or deed on account of those falsely imputed to him and others—it may be sometimes, with the same view to evidence. No more, understanding likewise the almighty and omnipresent Spirit or Influence of the eternal Word to be equal to the direct conviction of any whom it may please the Lord to call and confirm in

his service—that is to say, without any outward signs given either by himself or others, would it seem more reverent to query, Why the evidence of outward miracles should be employed in the church so commonly and for so many ages when they might in this way have been dispensed with altogether? For without admitting the principle or that miracles were ever so common in the church or for so many ages, the same answer may be alleged for those really happening as before. And some other day perhaps some of us may be wise enough, not to doubt all the miracles that we read of for all the impositions that we have no reason to doubt. For the more any one reads and considers, the more he will be satisfied of these two points regarding wonders and miracles wrought, or said to be wrought, in the church under both, that is under both the old and new dispensations.

First, that from the opportunity afforded for error in so long a record as this running on from Genesis to Revelations some passages may have become more marvellous than they were ever intended, and only perhaps by the alteration of a letter: while other passages more marvellous than true may also have been wilfully inserted in "the times of ignorance" by treacherous guardians, and pious as well as impious, to please the credulous multitude: which erroneous passages have not been attacked by honest critics with the same unsparing vigour as spurious volumes have been, and very successfully; lest in endeavouring "to gather up the tares, they should root up also the wheat with them" (Matt. xiii. 29).

Secondly, that all this notwithstanding, or in spite of all this confusion and falsehood, we certainly read of miracles in the line of both dispensations, that are rendered credible by experience, and enough to save the authority of the productions in which they are recorded,—being such for magnitude and sublimity as the world never saw besides, AND ALL THE WORLD COULD NEVER INVENT. But to comprehend the extent of this sublime effect, we should view

its particulars in combination as well as in selection or specification, as some of them have been viewed. And

=1, We must admire that wonder of wonders, the ordering and combining of two such dispensations in the manner and to the effect before signified* under the head of the Subject's indirect evidence.

=2, The carrying out of such an effect with self evidence to the wonderful extent only to which it has already proceeded, without taking any credit for that which is to come; although its coming is hardly to be doubted, nor that of a conclusion worthy of the beginning and preparation. For

+1, While no one doubts the foundation or first part, consisting in a temporal deliverance of God's people, it may not occur to every one to recollect and consider, what a work it must have been, only to draw that vast multitude, not out of their own territory, be it remembered, like a free people, but out of the house of bondage like a race of Helots, to what was for them a sort of new world; and there to maintain, increasing all the while, a whole nation —men, women and children, with their cattle and beasts of burden, in a wilderness chiefly, for the space of 40 years: as it occurred to the great leader and legislator himself, when he had just set his foot on the borders of the promised land. " For ask now of the days that are passed, (said he) which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing, as this great thing is, or hath been heard like it?" (Deut. iv. 32.)

It may be thought no small wonder, for any one to believe, that so great an effect as this only could ever be compassed without a miracle, or otherwise than as it is related—" by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out

* P. 185.

arm" (Deut. iv. 34), or visible interposition of Providence. But the bulk of mankind are so little alive to the works of God, that they could be fed with bread from Heaven without wondering, though not without complaining perhaps, because they have not flesh too (Num. xi. 4.)

+2, But still that wonder of wonders must disappear as soon as it has given evidence to another of which it was typical as well as preparatory, the deliverance of mankind from an universal and spiritual or *essential* bondage. Oh, that there were such an heart in them, that they might feel it!

"Then shall the righteous shine forth as the sun in the Kingdom of their Father. Who hath ears to hear, let him hear" (Matt. xiii. 43). For every supernatural act will require a supernatural evidence, whether the act be in word or in deed. "He that believeth on the Son of God, hath the witness in himself" (John I. v. 10): and if the inward miracle be as it were the soul of the evidence, the outward will be as its body; without which the inward evidence were like a wandering spirit, and liable enough to be company sometimes for the spirit of fanaticism. It is not by detaching authorities from their documents, but by assimilating and comparing them, that their effect is to be perceived, and in a case like the present can only be appreciated: by this means it might, and duly enjoyed too. So we by painful criticism are led to solid admiration, and secured from different popular errors, which we cannot find the less enormous for being popular, in relation to the Subject.

—2, Considering also objections to the Same *on account of prophecy*, which some may think a more important evidence than miracles; if the failure of a single prediction, like one that has been* elsewhere reviewed, could be substantiated, it might so far seem an objection. And there cannot be a fairer test than that affords of the possibility

* Serm. xi. Jesus, Advent.

of supporting an objection at first against the divine quality of the Subject. For as the strongest evidence for the Subject occurs in the accident of his resurrection, so the strongest objection on the prediction of a corresponding accident in his second coming or advent; and as the genuineness of the text on which it is founded seems indisputable, while there is no other objection seemingly so formidable in itself—especially, if we may judge from the shyness of commentators in owning it—there can be no objection of the sort any fairer for a trial. It has been tried accordingly in its proper place among the accidents of the Subject; and only judging from that view of the objection it is thought that any candid examiner may determine the same thereafter to be no objection at all, but rather a standing evidence of the truth, however slow, or rather unable, the hardened heart may be to receive it.

3, Meanwhile some particulars which the Greeks denounce as "Foolishness," and the Hebrews too perhaps, may be fairly retorted as *errors of the objectors*, having no other foundation perhaps than the FOOLISH OBJECTORS' own oversight or misconception. Such for example are some considerable errors; which would be objections indeed, were they not errors, which many unthinking persons are prone to, and for which a system is to be rejected that has nothing to do with them!

—1, Among these the foremost are two which consist in denying either expressly or by implication—first, the divinity of the Son of God, which is, to exclude him from the past or former period of his existence; next, the humanity, which is, to exclude him from a full participation in the present and future: so that it may well be asked hereupon, "Is *Christ divided?*" (Cor. I. i. 13.) For if we deny the life that was manifested in the Subject to have existed before such manifestation, besides placing its identity not in fact but in perception, we shall divide the present or visible state of the Subject from the past and invisible but equally certain: and if we deny the human

body in which the life was most properly, if it could be any otherwise, manifested to us,—we shall divide his past or pre-existing state from THE PRESENT—which is that body, or a body to the past, agreeably to a saying before cited "Wherefore when he cometh into the world he saith, Sacrifice and offering thou wouldest not, but A BODY HAST THOU PREPARED ME" (Heb. x. 5)*: and as the identity of the Subject consists in this union of three states—the past, present and future in one person or centre, either way his identity will be denied, and the Subject therein, of course; being one undivided person, not by the conversion of the Godhead into flesh, nor by the conversion of the manhood into God, but BY THE TAKING OF THESE TWO NATURES INTO ONE SUBJECT OR UNION, without any conversion of either. So our Saviour tells his disciples, "Believe me, that I am in the Father, and the Father in me" (John xiv. 11); denoting thereby the strictest union of his two natures or modes that can possibly be conceived; but no conversion of substances, nor confounding of persons. And however the case may be understood, we are to consider the union thus implied, to be effectually extant as aforesaid; yet in such a manner that the Older nature would seem to take the younger; the Greater, to take the less; the Superior, to take the inferior; THE DIVINE, TO TAKE THE HUMAN, in short—rather than the contrary in either instance: whereas a supposition, that the manhood of the Son could not be taken by God without either a degradation of the Godhead or a SUPERSEDING of his humanity, which would be a converting as well as a "taking of the manhood into God,"—were the most needless as well as the most heterodox imaginable.

* That is according to an ancient version of the passage in the Psalms (Ps. xl. 8): but the original and equally if not more approved reading is "Mine ears hast thou opened"—alluding perhaps to Samuel's observation to Saul on the occasion of his hypocritical excuse for disobedience in the affair of Agag and the Amalekites, "Behold, to obey, is better than sacrifice, and to hearken than the fat of rams" (Sam. I. xv. 22).

For, admitting this false principle only with a view to illustration,—the common failings of mortality, or infirmities if it be thought more respectful—such as decay in the material, sorrow in the spiritual, blindness in the intellectual, and limitation in every department, however consistent with the specific perfection of manhood, or the state in which it was created, are not to be thought of in the present case. Here is no room for blindness, sorrow, or decay: no human disease, no human passion, no human liability to error can possibly be admitted: none of the miseries of this life while he was in it for the Lord of the resurrection, any more than for its children hereafter; no properties nor circumstances in which he would not at least "be equal unto the angels" upon earth; no traits of human nature,—no just indignation, no kind sympathy, no fondness of praise, no caring for censure, no love for all with friendship for a few—however pure and disinterested, may be thought of in conjunction with divinity. Ignorance of the future however necessary to a proof of obedience, it were impious only to suppose in the mind of the Subject—as much perhaps as of the past, and especially of his own generation. And in short, with these confounders of East and West every human property in the composition of the Subject—every ingredient that is naturally human, or not naturally divine, must be absolutely incompatible with the glory of the Son of God: they are hardly good enough for themselves they think, though there is no expelling them either by maceration or exorcism, much less for him.

The vulgar notion of a son of God in humanity appears to be that of a person who can have no common interests and enjoyments in that state. And many, who are not pure Seraphists, would scarcely think it possible only for one such as Abraham, who was a friend as well as a child of God, and had the honour of being consulted by him (Gen. xviii. 17) accordingly—for such a one to fancy such a thing as an oak standing before the door of his tent; or for such

a one as Jonah being entrusted with so high a commission from God, to trouble for the loss of a gourd, however convenient he may have found its shade. But there are those who can fancy not only a son but the Only Son of God fancying an oak, or a domestic animal if he was worth a cat. It is clear that such ultra-opiners can be but half-worshippers: they admire the King of glory; they are dazzled with the higher side of his existence, that which he supports in divinity,—passing over the lower and not less creditable which he supported in humanity, and to which he was subject for the very purpose of his coronation (Ps. viii. 5; Phil. ii. 8, &c.). Is not this the world to a turn?—It is not the way of the Father however, according to the Son's report, "Therefore doth my Father love me, because I lay down my life that I might take it again" (John x. 17). And there are also men, it is hoped, who can still love THE POOR MAN OF NAZARETH, if he was taken off by violence in the prime of life, as David foretold, "He brought down my strength in my journey: and shortened my days" (Ps. cii. 23),—who do not think the worse of him for being dragged from prison to the place of execution, after only a few hours' confinement, and there crucified between two reputed thieves, according to another prediction (Isai. liii.),—who can reverence THE POOR MAN OF NAZARETH AS WELL AS THE ONLY SON OF GOD, AND THE ONLY SON IN HIM.

But what is all that extravagant opinion, if it be not a thorough deifying of the Subject, and denying of his humanity? Whereas human reason as well as divine Revelation would teach these ANTISOMATISTS, if it were left to its due course, that in every case of human properties being taken or assimilated by a superior being, or inferior either, they must still exist in themselves, as well as in the assimilating subject, and that, as entire as ever, if not more healthy and whole for their assimilation in the former case, but on being assimilated by the divine Being especially. For divinity is the only perfection; perfection the only di-

vinity;—and every approach towards one is a step also towards the other: so that perfect man makes perfect God, and perfect God makes perfect man, instead of defeating his humanity.—Such partial theorists cannot have duly considered, what mighty revolutions may possibly happen in a subject without destroying its identity; as for example, When Moses's rod became a serpent (Exod. iv. 3), it was still Moses's rod that had been, its identity not being destroyed even by this wonderful transformation. And again; when the serpent into which Moses's rod had been transformed was restored to its pristine shape, this rod still continued to be what had been a serpent, as much as ever the serpent was what had been Moses's rod. So it may be as St. Paul writes to the Corinthians, that "we all with open face beholding as in a glass the glory of the Lord are changed into the same image from glory to glory, even as by the Spirit of the Lord" (Cor. II. iii. 18): though no one who shall have the happiness to be so changed will be likely to doubt thereupon his own identity, "thinking himself to be something, when he is nothing" (Gal. vi. 3) still in one respect compared with the other; or, that however he may be improved, he is not the very same subject that he was before.

—2, Another fearful objection to look at; but easy enough to grapple with, being founded similarly with the preceding in error, is the fore-mentioned assertion of *personality in infinity* by its imputation to the Subject in his preexisting state—a doctrine that he never taught himself, nor any one by his word or authority, as shewn above. For to assert, as many do, and perhaps without observing it, a divine personality of the Son in infinity, or a person for him prior to the event of his birth, is the way to make that Word or authority of none effect, by supposing a few things that do not seem probable; as 1, the coexistence of two self-existent beings, or, in other words—of two gods; and not only that, but also 2, of two sons with one life: whom 3, in order to specify or magnify, as they may

think perhaps, they must needs make a person before he is born: which is literally making two sons, or two persons, of one, as aforesaid,—namely one before birth, and one after; both together not half the person that that one must appear if rightly apprehended; namely, as one Son, not two sons; one Person, not two persons; Son of one God, not one of two gods.

—3, With persons of the turn or spirit now mentioned *other misconceptions* of the class now mentioned will also occur—and that, in abundance. For error multiplies faster than truth: especially when it gets among those who can enjoy the shadow of truth more than the substance; and, with all their outcry after it, do not really care much about truth either in faith or in practice. "The secret of the Lord is among them that fear him: and he will shew them his covenant" (Ps. xxv. 13), says the Psalmist; intimating thereby, that he has reserved the knowledge of himself for such only as are blessed with a proper feeling of his superiority to human knowledge; and by consequence, that a bold intrusion into the secret of his divine nature and internal relations is not the way to know much of him. Yet some have dared to pretend a knowledge of all his ways from eternity, and of his personal Presence before it was manifested or became sensible in the example of Christ. More particularly they will undertake to let us know so much as this; namely, Where the Presence of God went directly ever for some purpose before such manifestation, and where by a messenger sent from such Presence to do his behests. There have been those who without any warrant from the written word, or the Spirit either by which it was dictated, have presumed to be judges of many secrets relating to its Highest Theme; as for example, Who it was that God spoke to when he said, "Let there be light" (Gen. i. 3)—also, when he said, "Let us make man in our own image" (Ib. 26)—also, who the angel of the Lord was, that found Hagar in the wilderness, when she fled from the presence of Sarai (Ib. xvi. 7)—also who

were the three, that appeared to Abraham as he sat by the door of his tent in the plains of Mamre (Ib. xviii); or at least, who it was, that was more immediately present in one of the three than in the other two; leaving them of course, to go to the infamous town of Sodom (Ib. xix. 1) by themselves—also, who it was that wrestled with Jacob when he rather staid behind his company that night, that fearful night, at Mahanaim (Ib. xxxii. 24)—also, who the captain of the host of the Lord was, who came and stood by Joshua with his drawn sword as he was going to the siege of Jericho (Josh. v. 13). They can tell us, Who the angel was which appeared to the children of Israel at Bochim; and that he was more than a common angel of the Lord; though he only came from Gilgal (Judg. ii. 1); and perhaps was a native, or an inhabitant at least, of that place, qualified like Moses (Exod. xxxiv. 29) and Messiah (Matt. xvii. 2) with a visage beaming light, or some other supernatural appearance, as well as authority, perhaps for the occasion. And they would have us to believe, that none of those appearances were really angelic, or the appearances of different angels by the divine command, or the action of the Word, or God originally thereby; nor yet of one angel alone naturally; but of a very superior person—something like that which the Arians, the Gnostics, and others are apt to conceive perhaps. This was he too, according to these famous intelligencers, who under the form of God the Father walked and conversed with Adam amid the charms of Paradise; who instructed Noah, if he did not assist him in the construction of his ark—overthrew the tower of Babel—drew down fire from Heaven upon the guilty cities in the plain of Sodom—and did so many other things of special or miraculous occurrence that are mentioned in sacred history. They can tell us perhaps who is the general theme of praise as well as narration in those sacred volumes; as in the 103d and 104th Psalms, for example—who the object of thanksgiving in the 105th, 106th, and 107th Psalms particularly.—And per-

haps they can also tell us, who indited these supernatural beauties: but, to spare them the trouble, we will tell them this for once.

IT WAS GOD HIMSELF, THE GOD OF ISRAEL, AND OF ALL THE EARTH, who did all: and He is the general theme of all these sacred praises and thanksgivings, as well as their general inditer,—no imaginary hero, poet, nor demigod; though it be all as much of the Word as of God, the same being one with God. All the wonders that have ever been wrought upon earth, as well as the wonders of its ordinary course, are all chiefly of his doing by whatever medium,—without any partner, adjutant, or accessory, like the person before imagined.

If such unwarranted assumptions, such unscriptural assumptions,—are common among believers, and others can be simple enough to take these for their reporters, no wonder is it, that they are not believers too,—no wonder, that the prophet, alluding to such a consequence exclaims, "Who hath believed our report?" (Isai. liii. 1). For the truth itself will be rejected on account, and all through the fault of its counterfeit; so that what is an error with one shall come to be an objection with others. And there can be no doubt, that the true Messiah is rejected by many of his countrymen, as well as by many others on account of those hardy misrepresentations; which would soon disappear in many cases, and with them the party's objections, if they could only be induced to understand the doctrine, and give its evidence a fair trial. They especially, Who object to any other Messiah than Jehovah himself are not so far from the truth: they have only TO RECEIVE ONE IN HIS NAME, and there is an end of the objection; not to be like that sort of people to whom it was said by the Subject, "I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive" (John v. 43). For not a name does he bear of any superior office, relation, or property, but what he re-[illegible]s to the Father, either directly by himself or indi-

rectly by the prophets and others: as for example, "My God" (Ib. xx. 17); "My Father" (Matt. vii. 21); "My Strength, and my Redeemer" (Ps. xix. 15); "Save me from this hour" (John xii. 27) "My God, my God, look upon me: why hast thou forsaken me?" (Ps. xxii. 1; Matt. xxvii. 46): all implying the Divinity by which these relations are afforded.

—4, *From one particular passage of the Old Testament* indeed some may be apt to infer a more several and distinct agency in all these personal-antecedent operations by the Word—shewing to a general reader, as if that "Holy Thing" in which it was incarnate, or embodied, and born b. C. 4, had been personally in the world before; and namely about six hundred years before in "the furnace of affliction with Shadrach, Meshach, and Abed-nego" (Dan. iii. 25): in which case he could not derive his birth and cognomen from the act here referred to. But the truth is, that SON OF GOD has an indefinite meaning both in the Chaldaic and in the Grecian idiom; signifying no more the Only or Especial Son of God as above defined in some cases, than Bar-Jacob, i. e. the Son of Jacob, would signify Jacob's only son, when applied to Judah, or to any other one of the twelve patriarchs. There could not, it is true, have been in all the world a likelier place to meet the only Son of God in if he had then been personally present in the world, namely during the reign of Nebuchadnezzar: but neither would such a presumption signify equally with that one little word, the "Therefore" above cited, and the poor yet honest discernment that one might happen to be blessed withal.

For whose is the existence? where are its constituents? where is its record? The Son of God who has done and suffered so much for mankind does not appear upon record as doing or suffering aught individually before his birth in the manner foretold and recorded as above. Is it any where written, The Son of God went thither, or came hither, said that, did this, or suffered so and so, except in the single instance abovementioned, before the period of his birth

happening as aforesaid? The coming and going of the Word indeed is often mentioned; but the Word is not a personal expression: and whatever is recorded to have been done, directed, or decreed supremely before these last times, or days, the period here mentioned, is represented to have been so done by God, or which is the same thing by his Word or Spirit; by the Word incarnate in Christ, not conceived like our words by the speaker; or by the Spirit with which he is identified:—God himself, however expressed or presented, being described not only in the past but in every state as THE FIRST CAUSE AND PRIMITIVE OR PRINCIPAL AGENT; so that all the greatness, and the power, and the victory, and the majesty over all that is done or achieved in Heaven or in earth might be fairly ascribed to him, and to him alone. And for this important doctrine, notwithstanding so many authorities have been here before cited, one alone might suffice with those who are willing to admit their foundation, being the Word of God to Israel his people, by Moses his distinguished servant, "Hear, O Israel; THE LORD OUR God is one Lord" (Deut. vi. 4). Thus he owns himself first; and Israel will not own a second. For though there be that are called Gods, whether in Heaven or in earth (as there be gods many, and lords many) yet to us there is but one God, the Father, of whom are all things and we in him; and one Lord Jesus Christ, by whom are all things, and we by him" (Cor. I. viii. 5, 6)—that is, of subjectively, by mediately—mediately by God the Word, or by the divine Word, the Word of God—whether pure as every word of God is originally (Prov. xxx. 5), or incarnate in Christ, the fulness of grace and truth; and in all but those to whom it is made of none effect by a false and faithless tradition (Matt. xv. 6).

If through such faithless tradition errors like the forementioned are multiplied in religion,—the Word is hindered in its progress, truth is diverted from its proper channel, and "people are destroyed for lack of knowledge" (Hos. iv. 6), it is no more than might happen by the civil

constitution of a country, however pure and beneficent—the people perishing for want of justice. Therefore we should learn to judge the Word, as we would the constitution, by what it says, more than by what is said of it. From the time that "the Word of the Lord was published throughout all the region" (Acts xiii. 49) the same, or its transcript, is become a fair object of research as far as it may be levelled and addressed to the capacity of its inhabitants: but for what it does not assert it is not accountable. We cannot find any where, that it asserts itself or the Word of the Lord, to be an eternal person, if it clearly and credibly asserts its own eternity as well as incarnation in Christ and subsequent publication as aforesaid. Such an assertion was never to be expected from "the Word of truth." For if the truth itself could be personified in any man so entirely that the man should be truth itself, and nothing could be more truth than he was, —that would neither make truth a person nor destroy the man's proper identity, nor make him to be two persons instead of one: but the man would still be one man and one person like others,—as much as if, like others also, truth and he were two. So it was with Christ and the divine Word, which according to him is Truth (John xvii. 17). And as he is the Image of the Father by the same Word (Cor. II. iv. 4), so must he have himself likewise his proper image or presence, whether personal or impersonal, mortal or immortal—in every state—past, present, and to come: his past or preexisting image being described in the Word only,—his mortal or present, also in person—whether primitive or derivative, real or representative, single or collective; the primitive, real and single person being that which he took in the womb of the blessed virgin, and in which he was presented to his cotemporaries, —the derivative, representative and collective being now considered as the Church, or the church as his derivative, representative and collective person (Cor. I. xii. 27; Eph. i. 23; and iv. 4, 12, 16; and v. 23; Col. i. 18, 24). But hereafter, "when this corruptible shall have put on incorruption

and this mortal shall have put on immortality" ("for as we have borne the image of the earthy, we shall also bear the image of the heavenly")—(Cor. I. xv. 54, 49), we shall not only see him as he is, but see him also as we shall be seen (John I. iii. 2),—the Fulness of the Godhead, he; we, the emanation, with which we are endued by him (John i. 16). Then will the Father be worshipped in the Son and in the Spirit, when the true worshippers shall "worship the Father in Spirit and in truth" (Ib. iv. 24). And this is going perhaps to the extent of our licence.

*** Closing the account of such a person, his modes and institutions with a review of all the objections that one has ever heard or can think of against either, as well as against the inferior authorities by which they are supported, may not be thought the way to recommend them; but it is no more than he requires: "Search the Scriptures: (says he) for in them ye think ye have eternal life; and these are they which testify of me" (John v. 39). There is no scripture, whether in the style of prophecy or of record that can be received implicitly or applied without judgment. Judgment and criticism are the digestive organs of the mind: and whatever food is proffered them, or whatever quarter it comes from; be it a prophecy of good or evil—be it a record of persons or things, and of things past, present, or to come—pretending to come from one quarter or from another,—it can never be digested and make increase of the mind and soul by any other means than the organs aforesaid.

Of the Godhead however we do not presume to question any thing—"Woe unto him that striveth with his Maker!" (Isai. xlv. 9). We do not presume to judge aught of the divine Principle; "who only hath immortality, dwelling in the light which no man can approach unto" (Tim. I. vi. 16); the Fountain of eternal life: we judge nothing of this in itself: we do not dare to look into the ark (Sam. I. vi. 19); to "break through unto the Lord, to gaze" (Exod. xix. 21)—but judging of the same externally, or in his manifestation, as Pilate or any other man might

judge, namely of his human properties however combined, we dare, as being plainly encouraged by himself, to make the best judgment on the subject that we are able (John v. 39). According to the ability that God has given us therefore we have ventured to examine, both what may be the Word, and what the Subject may be in relation thereto: articles of impeachment have been drawn up and exhibited against him; which, however daring it may seem, is fairer treatment than he experienced once from his own countrymen, or experiences now very often either from others—there being many still who are apt to condemn him without a fair trial.—And, to declare the result of these proceedings freely, WE "FIND IN HIM NO FAULT AT ALL" (Ib. xviii. 38), but in his word, the Word of life—even life eternal (Ib. xvii. 3). And as a man does any thing thereafter, he will not need to be told, that the doctrine is of God both in form and in substance: for on consulting again his own experience he will feel it practically, and also feel his practice reacting on his principles, whether spiritual or intellectual,—the discovery at the same time, instead of elating being rather calculated to humble him, and to instil modesty, and abate presumption through a feeling of dependence.

Judging of the tree indeed only by its fruit, we may know "whom we have believed." And that is not the only, though the most proper criterion by which trees are distinguished: but some will be known afar off by their superior stature, so is the Tree of life; some are seen and admired through many generations, so is the Christian institution: and, what cannot be said of any natural production, it also thrives by time, and proves its divinity by duration. It embodies the sentiments of its Author in principle, as a fruit, the virtues of the plant by which it is produced,—and his life in miniature, like the seed of "a tree whose seed is in itself:" whereby may be known both its Author and his. "Every plant which my heavenly Father hath not planted, shall be rooted up" (Matt. xv.

13), says he: and so we have found by many that were planted in a Christian soil. The zeal of his servants has been directed against counterfeits, as well as against objections,—to repel falsehood, as well as to demonstrate the truth: and if by such an impartial process we should seem to detect, even in the Subject's undoubted teaching or record some traces of humanity, as above supposed, it will only prove, that both the teacher and his recorders were human, if his doctrine and record were, like himself, substantially divine. "Out of the mouth of very babes and sucklings" .... let it be remembered. And let the enemies of the truth of Christ which is in us (Cor. II. xi. 10) exult as they will over the simplicity of the "babes" or "little ones," who are sprinkled and ordained for the service of the same,—let them carry their scorn if they will up to the very bason of the Fountain of truth,—let them cavil at the form or circumstance of a miracle they cannot help owning, or at a respite in judgment too merciful for their deserving, as well as too just for their conception,—not considering an expression before cited, "Who is blind, as he that is perfect?" let them conclude that even those traits of the Subject which exhibit his humanity in perfection, and but for which his humanity might have been disputed, are a scandal to divinity,—that all his predictions and records, or the predictions and records concerning him, are only an heap of repetitions, imitations and incongruities,—all this if they will: but in the midst of all, and in many an inverted objection which we have had occasion to notice, shall be found a providential confirmation of the evidence here given. For only admitting the principal circumstances of the record, as every one must before he can proceed, to found objections thereon, he cannot help acknowledging so far the truths contended for, and binding himself thereby to an insuperable dilemma, if he have not the candour to own it.

Or some of them, namely of the enemies of the truth aforesaid, may think they have too much evidence of the

same, as there may be too much light for weak eyes,—and quarrel with the pattern here described on that account; especially after the preceding avowal of the sufficiency of a single proof for some, which is found in the Subject's self-expiration and resurrection. But such objectors should please to recollect, that there are different parties to be convinced by different means with the help of God: the sort that would not so readily convince one sort, may convince another. And it is hoped, that some are to be convinced by some means, if others not by any.

CHRISTIAN MODES.

PART II.

RELATIONS OF THE KINGDOM.

CHAPTER II.

MEDIATE IN UNITY.

SEC. II.

3, GOD THE HOLY GHOST.

1, Doctrine.—2, Illustration and Confirmation.

——" The Comforter, which is the Holy Ghost."—JOHN, xiv. 26.]

§ 1. HAVING received, " not the spirit of the world, but the Spirit which is of God: that we might know the things which are freely given to us of God" (Cor. I. ii. 12) his ministers endeavour accordingly to diffuse the knowledge or *Doctrine* of these things, as well as to illustrate and confirm the same, " not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual" (Ib. 13). And others who are disposed to receive such things from those who minister for the purpose in the same spiritual livery in which they are wont to appear, will not be readily offended at our method, whatever it may be; as here for example, if the use of analogy should be carried rather beyond their expectations in imputing again the distinction of incidentals and constituents to so pure a Type of the Supreme Being as that above named.

1. Wherefore understanding by the same licence the same *Incidentals* for this Subject as for an inferior; they may be sufficiently distinguished for all the information that

we have respecting them only by a division into two classes—1, nominal; 2, substantial; or perceptive and attributive,—in the first of which we perceive and acknowledge the offices, characters, or persons consisting in the particulars of the second: as for example,

1, In the first or nominal and perceptive class, consisting of the Subject's name and notion, but with regard to such particulars only as are due of course,—we find that to the Third as well as to the Second Mediate of the Kingdom a variety of titles is applied in Scripture, each particularly indicative of some distinct office, character or person as aforesaid, besides

1, His proper name being *The Holy Ghost*, or *Spirit:* as e. g.

2, The *Comforter* (John xiv. 26). And it would be no misnaming perhaps, if we were to call this divine Correlative, The OTHER Comforter, on the authority not only of our Saviour's allusion, "I will pray the Father, and he shall give you another Comforter" (Ib. 16), but also of our own experience.

3, Both Revelation and experience also shew the Holy Ghost to be another *Peacemaker*, as well as he who is properly styled "The Prince of Peace" (Isai. ix. 6). St. Paul says for example, "The fruit of the Spirit is peace" (Gal. v. 22). And we know that he is to those who receive him a Peacemaker as well as Comforter both inwardly in their souls and outwardly in their connexions; going between friends to keep or reconcile them, just as malignant spirits on the contrary go between to divide.

4, He is also a most vigilant *Monitor*, preventing by half a word sometimes such a breach as many words could not heal, or an offence that many sorrows would hardly serve to expiate. "And thine ears shall hear a word behind thee saying, This is the way; walk ye in it when ye turn to the right hand, and when ye turn to the left" (Isai. xxx. 21). More than that;

5, He is also another *Instructor;* teaching especially,

When to pray, what for, how, and to Whom, like the Second Mediate. So St. Paul says, "Likewise the Spirit also helpeth our infirmities. For we know not, what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Rom. viii. 26). But it is not only in respect of this particularly important duty of prayer, that we are indebted to the teaching of the Holy Spirit: for by the same we are also instructed, or may be if we will, in every species of truth whether practical or theoretical; the truth of taste, the truth of opinion; the truth of science, the truth of practice; the truth of human things, the truth of things divine. As observed by the truth itself—For "thy Word is truth" (John xvii. 17), says he.

6, Thus from the Truth itself we derive another name and notion of the Subject by apposition, as he says; "Howbeit, when he, the *Spirit of truth* is come, he will guide you into all truth" (John xvi. 13). While St. Paul, an apostle or emissary of the truth, after enumerating several species of the same that are extant in the Word, as of wisdom, of knowledge, of faith, of healing, of miracles, of prophecies, of discerning of spirits, of divers kinds of tongues, of the interpretation of tongues, in the perfection of either of which is found a several species of truth, proposes this same Spirit as the immediate Cause of all; "But all these worketh that one and the self-same Spirit (says he) dividing to every man severally as he will" (Cor. I. xii. 4, 12).

7, Being in substance the spiritual form of God, or God in his spiritual form; the Power of God, the Power of the Highest or the highest Power, he may be named accordingly The *Power of God*, or the Power of the Highest; as the angel also named him to Mary, when he said, "The Power of the Highest shall overshadow thee" (Luke i. 35); and our Lord also by implication, when he enjoined his disciples, not to depart from Jerusalem immediately on his ascension, but to wait for the promise of the Father,

&c., "Ye shall receive power after that the Holy Ghost is come upon you" (Acts i. 8), said he. For by whom, or by what, is the virgin overshadowed, but by "the Power of the Highest;" and who is received by the apostles as their Guide and Protector abroad, but the Power of the Highest, which is the Holy Ghost? This name therefore with the appropriate notion may be considered also as highly characteristic. Only in applying this name or the name of any other attribute to the Subject, we must beware of understanding it too literally or in too confined a sense, as hereafter remarked.

8, Another epithet may be taken or conceived from another property and office of the Holy Ghost, being that of the deepest search that even the heart itself is liable to or that can ever be required for a Searcher and *Examiner* of the most secret thoughts. But of this characteristic more will be said in its place among the properties of the Subject: as also of other parts and offices or properties to be hereafter mentioned including the general property of ministering or ministration; from which

9, The Second Mediate has obtained, AND THIS THIRD may likewise, the surname of *Minister*.

10, &c. These are all general ideas of the subject indeed; and not so often named as some that have not been mentioned: like "*the Spirit of Holiness*" (Rom. i. 4), for example; also "*the Spirit of God*" (Cor I. ii. 12: 14); "*the Eternal Spirit*" (Heb. ix. 14); *the Spirit of glory*" (Pet. I. iv. 14); "*the Spirit of grace*" (Heb. x. 29); or oftener, "THE SPIRIT" (Phil. ii. 1)—alone by way of eminence.

11, If the proper name of this correlative, Ghost or Spirit, should be thought too personal in its allusion, as the same generally implies a person to whom it appertains in this relation, whether as form or essence, it will be shewn that such a supposition is not necessary. Would to God, that all his due incidentals were as duly paid as his name in either of the forms above proposed! But that is not likely to be the case: if it ever should be, we

may say of this divine Comforter, Monitor, Instructor and general Benefactor, that he has experienced more attention and gratitude than was ever paid to any earthly being for excelling in ANY of these beneficial relations. For no earthly being ever did or could excel in all. It would be well however at least, if men could be more alive to the presence of such a Power in their very souls like a burning witness, and stand more in awe of a *Witness* that there is no avoiding.

2, It seems indeed, as if some particular consideration or tribute was due to the Deity in every particular type or presence in which he is apprehended; and that as faith is especially due to him in the type of the Word just considered; so,

—1, *Feeling*, whether frightful or consolatory, is due to him in the type of the Spirit which we are considering. For example,

=1, Among the different feelings and sentiments which clearly seem due to the above mentioned titles and notions or considerations of the Subject, and unavoidable likewise when such titles and considerations are duly entertained, the lately mentioned feeling of *Awe* deserves to be noted. So says the Psalmist, "Let all the earth fear the Lord: STAND IN AWE OF HIM, all ye that dwell in the world" (Ps. xxxiii. 8).

=2, The penitent and the afflicted may feel him here as their Merciful God, in *Consolation*—as their Comforter, and the "Lifter up of their head" (Ps. iii. 3).

=3, We *gratefully* apprehend him in this type as our holy, infallible Monitor, setting us right when we had gone wrong, or kindly preventing some dangerous error, or advertising us of some imminent peril: as David said, "I WILL THANK THE LORD for giving me warning" (Ps. xvi. 8).

—2, At the same time we must needs owe to such a Monitor something more than feeling and thanks: albeit only thanks are more sometimes than a human monitor

can justly challenge, considering his idle officiousness perhaps, and perhaps his insincerity. For here is no deduction to be made on either of these accounts, nor any other in the object, neither is any cause to be thought of, why an entire acquiescence and ready *Obedience* should not attend with our gratitude. And, more than that;

—3, When the Holy Spirit checks us, whether lightly for kindness omitted or more sharply for unkindness perpetrated, there will be some room for *Humility* towards God. It will NOT be due to him, nor to ourselves either, to think the better of ourselves for the feeling that he gives us, if we do not obey it. This were lauding ourselves in his wrong, after having sufficiently grieved him on the occasion of which he reminds us: this were not consistent with the awe of his divine Majesty, nor with the meed of gratitude before mentioned which he deserves on the first symptom of his friendly interference.

Could the Priest and the Levite mentioned by our Saviour in his parable of THE GOOD SAMARITAN (Luke x.) have been severally favoured with one of these kind admonitions for their unrighteous and cruel behaviour, as they paced it each of them safely homeward from the scene of violence, they might have felt more than humbled, and rather ashamed on leaving a poor wounded traveller there bleeding to death. The probability however is that they were favoured with no such thing; but rather suffered to go on their way rejoicing, or even glorying if they would, on account of their providential escape, and their superiority at the same time to certain qualms of conscience which might have troubled some in such a case, who "had not so much as heard whether there be any Holy Ghost" (Acts xix. 2). For they who will not hear the voice of nature when she pleads so earnestly are not likely to hear him, they who can withstand her loud importunities are not likely to be converted by the mild and hardly perceptible influence of that blessed Spirit.

2. In speaking of Which we are apt to use the personal pronoun, as He or Him for example, when any personal effects are mentioned: yet if among other *Constituents* or imputed constituents, of the Subject we weigh this for one, we shall find, that personality does not belong to him, but rather the reverse, namely

1, *Impersonality*. And this is mentioned first among the properties of the Subject as being the most substantive or absolute of the few to be mentioned for a sample of its being, or rather of our notion of the same. The Holy Ghost is not God in person, but GOD SPIRITUALLY PRESENTED:—God very perceptibly in power and effect, but imperceptibly in form or description: as "the wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth" (John iii. 8). And whatever idea of personality may be afforded by the pertinent epithets of the Subject above mentioned, or any of them, it should be remembered, that his first and most usual designation,—the very term, Ghost or Spirit, is relative to a substantial form or person, which it either animates or has animated: and so it must be considered with regard to the form of God; who is all spirit, as well as mind or intellect; ONE SUPREME ALMIGHTY INTELLECTUAL SPIRIT, and the only One of his kind. "God is a Spirit" (Ib. iv. 24), says our Saviour—meaning God the Father: "Now the Lord is that Spirit" (Cor. II. iii. 17), says St. Paul—meaning our Saviour, the Incarnate Word.

2, Connected with that of impersonality, but differing from the same inasmuch as it wears a more relative aspect, is another property or attribute of the Subject amounting to Omnipresence from its infinity, but which may simply be called the property of *Presence:* and concerning which as well as the forementioned there are questions to be considered in place. But, to insist only at present on the property itself,—the Presence of the Holy Ghost with its endless objects; it appears, that this third Mediate of the

Kingdom is, and ever has been in substance or effect* one with the Word above considered to the world generally, as well as to the church particularly, and more particularly to the servants of the church. And from this identification or unity the Subject is become a very perceptible presence for the Word during the interval that occurs between his ascension and return in person, the same being never absent in spirit; as the Word himself was a more especial presence for the Father during the short period of his visible abode upon earth, and as these two are equally his presence in the parallel spheres of spirit and intellect, whether severally or united, at all times, and to every purpose. In other words; the Spirit is now the reflexion of the Son to us, by and from whom, as by and from the Father, it is promised and sent—in the mirror of his Gospel or written word.

The most eminent example of the presence of the Holy Ghost in one act or on one occasion that ever occurred to any man perhaps, much more, to an assembled multitude, was its descent among the congregation at Jerusalem on the first day of Pentecost that happened after our Lord's ascension: when it was declared by tokens which no one hardly could dispute; being first "a sound from Heaven, as of a rushing mighty wind which filled the house where they were sitting;" and then, an appearance of "cloven tongues, like as of fire" severally resting upon each of them, v. g. of the speakers: when they were evidently "filled with the Holy Ghost and began to speak with other tongues;" or to that effect, what they spake being so rendered to the hearers—"as the Spirit gave them utterance" (Acts ii. 1, &c.). And there could be no danger of enthusiasm in such a case; where the languages were no jargon, nor imposition but real; and the sensible tokens of a divine presence so evident: on the contrary; if one were to be ever particularly blessed with such a Presence and allowed to choose one's own signs of its access, what sensible or half sensi-

* See what follows on this relation in the ensuing Chapter.

ble sign could be so sure and agreeable, as the gift of tongues; or if it were only of a single tongue, that one might be able to read all at once the Word of God with ease and correctness in its original purity: which before, one could not translate perhaps without a great expense of time, and what is worse, as great a chance of mistaking? But, as it was before signified,

3, Most frequently when the presence of the Spirit is marked with those agreeable effects which either have been or might be mentioned, the object or person who is favoured therewith will not be conscious even of the fact, to say nothing of the manner of such presence; being for the time like one who is loaded continually with obligations by an unknown benefactor. But when he begins to observe through the mist of a human perception (for a human perception is no better than a mist) the presence just described, which he does by the Word that was made flesh, then he will also begin to enjoy another property of the Spirit, which is known by the name of *Communion*, and adverted to by St. Paul in that comprehensive benediction, "The grace of the Lord Jesus, and the love of God, and the communion of the Holy Ghost be with you" (Cor. II. xiii. 14). Then may we address our heavenly guide in the language of Job, "Thou shalt call, and I will answer thee: Thou wilt have a desire to the work of thine hands" (Job xiv. 15). But this enlightened intercourse with the Best of beings by the medium of the Spirit is presumed to be a very uncommon privilege. One should be loath to repress the ebullitions of an ardent believer, or to throw unmerited suspicion on the raptures of a congregation of any sort: but one might be allowed to caution one's dearest friend against falling too easily into a presumption, that may be only laid in his way for a snare; as St. John thought fit to caution his followers and friends, "Beloved; believe not every spirit: but try the spirits, whether they be of God" (John I. iv. 1). Especially as supposing a man to be favoured with the presence and

communion of the Holy Ghost for once, it may be forfeited in as short a time as the forecited benediction would take in repeating. "Wherefore let him that thinketh he standeth, take heed lest he fall" (Cor. I. x. 12). For

4, Opposite to the presence and communion of the Holy Spirit, we have to apprehend in certain cases his *Absence* and *Retirement;* properties as real and positive as any of the above mentioned: insomuch that David, feeling his liability to this affliction deprecates it sometimes most feelingly in this and the like expressions, "Have mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies do away mine offences. .... Cast me not away from thy presence: and take not thy Holy Spirit from me" (Ps. li. 1, 11). But this withdrawing of the Holy Spirit, or which is the same its retirement, may be imagined by such men as David when it is most present; as when he thought, "I will cry unto God with my voice: even unto God will I cry with my voice. .... Will the Lord absent himself for ever: and will he be no more intreated? Is his mercy clean gone for ever: and is his promise come utterly to an end for evermore? Hath God forgotten to be gracious: and will he shut up his loving kindness in displeasure?" (Ib. lxxvii. 1, 7, 8, 9.) But he soon recollected himself and began to say with an altered tone, "It is mine own infirmity. But I will remember the years of the right hand of the most High: I will remember the works of the Lord; and call to mind thy wonders of old time. I will think also of all thy works: and my talking shall be of thy doings" (Ib. 10, 11, 12). For one man not feeling immediately the comfort and edification of the Spirit, is made to know him, and the value of his gifts of comfort and admonition by imagining, that he feels the want of him; as another may falsely imagine that he feels his presence and application, when in truth nothing can be farther from him. We cannot, for example, possibly imagine ourselves, that the Holy Spirit was absent from David when he attuned his harp to the

effusions of a contrite heart; however it might have been so in his food for contrition. But hear him again—

"Like as the hart desireth the water brooks, so longeth my soul after thee, O God: My soul is athirst for God: yea, even for the living God: when shall I come to appear before the presence of God? (Ps. xlii. 1, 2.) "Thus my heart was grieved: and it went even through my reins: so foolish was I, and ignorant; even as it were a beast before thee!" (Ib. lxxiii. 20, 21.)

What makes this affliction, or its appearance, so serious for one thing, is the ignorance of its duration. For the Spirit of God, which is the Fountain of our life, may be withdrawn either entirely, as it was from Saul; when "He answered him not; neither by dreams, nor by Urim, nor by prophets" (Sam. I. xxviii. 6); or temporarily, as it might have been from David himself on the occasions just alluded to. Or the same may only be latent or hid for a time, as it was from our Saviour; when he piteously exclaimed on the cross, "My God, my God; why hast thou forsaken me?" (Matt. xxvii. 46.) But this Spirit cannot be corrupted like the earthly elements of which our frail tabernacle is composed, and being immutable in its nature, or essence, most likely is not so versatile in its presence, as those who are favoured with it may be inclined sometimes to fear.

5, Either as a part or consequence of the lately mentioned property of communion, may also now be mentioned one of the same tendency or foundation but more specific, in the *Witnessing* of the Holy Spirit with ours; as signified by different expressions in the writings of the apostles. That is a special or particular office of the third Mediate in our behalf; whereby to be as it were a new life, sense, or spirit to us in relation to divine things, or to "the things of God," as they are called. For if God be KNOWN in one Type or Person, the Word; he is FELT, and that either to the joy or sorrow of the perceiver as before signified, in another,—being the Holy Spirit. So, generally speaking, the Father is known or understood by the Word,

and both are felt or perceived by the Spirit. But by what may the Spirit be perceived, if not also by itself? as it is written, "I, the Lord will answer by myself" (Ezek. xiv. 7): especially by his Spirit; as it is written again elsewhere, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things; yea the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God" (Cor. I. ii. 9—11).

But the Spirit witnesses first to one object then to another; as first, generally to "the deep things of God," then to those which are human likewise; as it is said, "For as many as are led by the Spirit of God, they are the sons of God. For we have not received the spirit of bondage again to fear; but we have received the Spirit of adoption, whereby we cry Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Rom. viii. 14, 15, 16, 17). And not only does the Spirit witness with our spirit to this relation of the Father, but also to that of the only begotten Son according to other authorities: as for example, "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say, that Jesus is the Lord, but by the Holy Ghost" (Cor. I. xii. 3). Hence, while the Lord himself was visibly present among men, they knew him not; nor could either before his lifting up, and their being qualified to know him by the consequent access of the Holy Ghost, as he foretold them, "When ye have lifted up the Son of man, then shall ye know that I am he; and that I do nothing of myself; but as my Father hath taught me, I speak these things" (John viii. 28); and again another time, when he tells the disciples,

"Ye shall receive power after that the Holy Ghost is come upon you" (Acts i. 8): intimating by such expressions as these and others hereafter cited, that the knowledge of himself especially consisted in the evidence of the Holy Ghost.

6, Considering therefore, how the Holy Spirit helps us to the knowledge and favour of the second Mediate, and of the First, our heavenly Father, with him; and that no man can so much as own him, the second Mediate, without the third or Holy Spirit, we find another particular property or office resulting therefrom which is nearly allied, or rather supplemental, to the Mediator's; and may therefore be aptly designated by the new term of *Intermediation*, as well as Supplication and Intercession, with a corresponding title for its subject; that, as the second Mediate, is styled a Mediator between God and man, on account of his part, so the third may be styled an Intermediator between man and the second Mediate. Nor let this office with its corresponding title be thought a detraction from the dignity of the third Mediate as if it was in any degree subordinate to that of the second: for the first likewise is alleged to minister to the second in the same manner. And if St. Paul says "No man can say, that Jesus is the Lord but by the Holy Ghost," it has been said by Jesus himself, "No man can come to me, except the Father which hath sent me draw him" (John vi. 44): so there may be an intermediation without subordination. There can be no intersubordination between correlatives in respect of that in which they are mutually related, whatever there may be on other accounts. Indeed so close is here the analogy, that sometimes the very same acts are attributed to both these Mediators: and if it be said in one place of the Son, how "in the days of his flesh he offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death" (Heb. v. 7); we read how "likewise the Spirit also helpeth our infirmities. For we know not what we should pray

for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God" (Rom. viii. 26, 27).

It may be worth remarking how in every transaction between God and man where more than one Mediate is implied, the same order of mediation seems to be regularly observed, and the Holy Ghost always to be last in operation or nearest to their common object. Of which a more striking instance cannot be given than in this, namely that even between the Father and the Son in the incarnation of the eternal Word he is the immediate agent, as represented by St. Luke in the words of an angel announcing this mystery to the mother of the second Mediate, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy Thing which shall be born of thee shall be called the Son of God" (Luke i. 35). And this method duly weighed, may lessen the wonder at what we read of God not only supplicating God with tears, and interceding with much earnestness as above intimated, but also pouring out his soul unto death, as elsewhere expressed: when we recollect, that those were human tears, though shed by the power or Spirit of God; and a human body that suffered, though given by God to the tormentors, as before predicted, "I was not rebellious (Phil. ii. 8), neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting" (Isai. l. 5, 6). It was a human soul that God expired, as also that he resumes; having both power to lay down his life, and power to take it again (John x. 18), an endowment shewing the love of the Donor (Ib. 17), more decidedly than any fabulous gift that we read of could have shewn the love of another for its object, had the same been real.

In the same manner, or as we say, by the same token, is

the love of God to be generally computed, that we may calculate or conceive the degree of it befalling any subject, and consequently his degree in the universe.

7, And this may serve to indicate another property of the Spirit: such degree being exclusively conferred by the same, and indicated by its presence as St. John observes, "Hereby know we that we dwell in Him and He in us, because He hath given us of his Spirit" (John I. iv. 13). Thus the first degree in dignity as in love is engrossed by Jesus Christ, being alone begotten, or naturally assimilated by the Spirit. By the same *dignifying property* we have for an example in the second degree John the Baptist who was held by all men as a prophet (Matt. xxi. 26), being endued with the Spirit before he was born; in the third Moses and Samuel endued at an early age: in the fourth ordinary prophets as well as apostles: in the fifth others not altogether endued, but occasionally visited or inspired by it; as the fathers of Israel first, and subsequently some of the fathers of the church with perhaps some of later times, though they may not all happen to rank as prophets in their own country.

§ 2. As the way of the Spirit is repeatedly declared in God's Word to be inscrutable, except by the track which itself displays either in that Word, or in the spirit answering to itself (John iii. 8; Rom. xi. 33; Cor. I. ii. 11), one should be arrogating more than is decent, to inquire—and much more, to dictate thereupon beyond the authority of the Word; but by means of this a point or two may be *illustrated*, and the doctrine also *confirmed*, as for example,

1. With regard to the definition of Spirit, its being, or constitution: if it be generally named *The Holy*, we should beware of restricting its definition to the single property or attribute of holiness, as if the third Mediate of the Kingdom was only that which is so named—to wit a divine attribute; instead of a divine Presence, or as we should say, Person: being a relation in which other divine attributes are perceived, though one may predominate; as

in the Word or more intellectual presence of the Deity some others. Thus in the intellectual presence wisdom will predominate or be most characteristic; as in the spiritual, holiness aforesaid,—in that the knowledge, in this power of God: while God is truly presented in each. He is not present merely, nor merely represented in his attributes and the Person or Presence, whether more spiritual or intellectual, which they combine; as ordinarily a subject may be present in the most foreign medium, and represented by that which has no share in it; but literally PRESENTED, as a subject can only be in itself.

For, to explain this relation by a comparison or analogy: as in man every design supposes a power of execution, whether justly or not,—and without such supposition the place of design must be taken by volition, or at least by intention, which is rather less defined,—this power will be a man's proper spirit and latent life or doing, as shewn above*: but with GOD not only power and spirit are one, but power and design also more infallibly than with any creature, and execution likewise,—they are all one with each other, and with Him too by origin or extraction.

The term, Holy, therefore, can only be applied to this particular Type of the Deity, to mark the sanctity of its Presence, and not to limit or define its nature and essence. It is applied here, as to the Holy One; to the One God, who is pleased to reveal himself in the Medium, Type or Presence to which it is particularly applied, being rather a spirit than a person.

2. Then supposing the definition or general description of this divine Type or Person, the third Mediate, to be settled as above—doubts and difficulties suggesting different queries, as well as errors requiring notice with them, will arise on particular points or properties; as for example on the *Impersonality* or impersonal form of the Subject: which is questioned indirectly by those who assert a person of the same: seeing, THAT he cannot have otherwise

* Vol. I. p. 58; and Vol. II. p. 275, &c.

than by identification with the Word; whose person the church is collectively, and his temple—according to St. Paul,—as for example; writing to the Corinthians "Know ye not, that ye are the temple of God?"—or, "Know ye not, that your body is the temple of the Holy Ghost?" (Cor. I. iii. 16; vi. 19.) Only upon this ground therefore the contrary attribute of impersonality may be supported. For if God were a person his Spirit could not be one alone: but God not being a person, as before explained, his Spirit cannot be one, of course, as not being any other than himself. "God is a Spirit:" and spirits are not persons. As Spirit means the same with life actively, or Power, Nature or Being substantively, in general; so its plural, Spirits, means the same with Lives, Powers, Natures, Beings particularly: these terms, or some of them being so used by the apostles in their writings (Eph. vi. 12; Pet. I. iii. 22; John I. iv. 1). Therefore no spirits can ever be regarded as persons: a man's spirit is not a person; an angel-spirit is not a person; no more is the God-Spirit, or Holy Ghost—it cannot be *a* because there exists not another; but it is THE DIVINE LIFE, POWER, NATURE OR BEING SO PRESENTED. And these expressions applied to God Almighty are quite as significant as his sacred epithet, The Holy Ghost: if therefore they—that is Life, &c. are not regarded as persons; why should these—the Holy Ghost or Spirit, be so regarded?

Moreover, persons are generally understood to be born or created; and not simply to proceed from an indefinite beginning: but if the Holy Ghost be held to be born, contrary to "the catholic faith" it may be asked of this as of the Second Mediate, "Who shall declare his generation?" (Acts viii. 33) because he is believed to proceed both from the Father and the Son according to that faith; and then of which of these two Mediates, the First or Second, may he be supposed to be born or created in order to become a person? It seems very hard therefore, to reconcile the idea of a real personality in the Holy Ghost with this double procession, or with any other principle

indeed of sound reason. On such a principle, it will be necessary to ascribe this attribute of impersonality to the third Mediate as to the first and second originally; whatever person either single or collective,—a saint, an angel or a church, it may fill or animate in its outgoing or procession. While, for the authority of Revelation,—if the personality of the Subject appears to be asserted in the Gospel of St. John, it does not so in any other, nor in any epistles but his. There is one passage in the Gospel of St. Luke that may be construed this way, but will bear as well the opposite construction: v. g. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" (Luke xi. 13.) For the verb that signifies TO ASK governing two accusatives, one of the subject and the other of the object in this sentence, the pronoun or representative may be indifferently applied to either; and "Ask him" mean Ask the Father, as well as Ask the Spirit. And more authorities could be found in abundance making more than ten precedents on this side for one, if there really be one, on the other. Thus, when the access of the Subject which is the beginning of its presence, happens to be mentioned, it is most frequently by a material allusion, as for example the *falling* of the Holy Ghost on its objects, like the access of dew and rain outwardly, and inwardly of any spiritual affection. When Philip the deacon had baptized people in Samaria, Peter and John were sent to them from the apostles, that they might receive the Holy Ghost. "For as yet HE (falsely and inelegantly substituted for IT in translation) was *fallen* upon none of them" (Acts viii. 16). Another time having been sent directly by a voice from Heaven to preach to Cornelius and his company, "While Peter yet spake these words, the Holy Ghost fell on all them which heard the Word" (Ib. x. 44) "coming down like the rain into a fleece of wool" (Ps. lxxii. 6), as said before of its correlative, the Word. But we should not talk of a person falling

like a tree on those whom he may happen to inspire with his sentiments, or coming down like drops of rain upon them. Indeed it is very questionable if there be ever any personal mention of the Subject in Scripture otherwise than equivocally as aforesaid, or else figuratively to suit some allusion, as it may be to his monitorial or consolatory offices for example. And if we were to speak of the Sun as a comforter, we should talk in the same manner of HIS, not its genial rays, invigorating influence, and the like; just as our Saviour mentioning the Holy Spirit in this light would say, "Howbeit, when HE the Spirit of truth, is come, HE will guide you into all truth" (John xvi. 13); giving the Subject a personal pronoun on account of the personal light, as Guide, &c., in which he is here represented.

So when the Spirit is represented as imparting the sense or meaning of Christ the incarnate Word to his disciples, if the Evangelist talks of his hearing and speaking (John xvi. 13, 14), two personal acts in which the process of intercommunication naturally consists, it does not follow from this either, that the Spirit must be a person; any more than it follows that Christ the second Mediate must be a thing, because he calls himself or is called by such material epithets as light or life, or what is more strange, as a rock or a stone; to say nothing of the Word itself, which he presents. And, not to pursue any farther the elucidation of a point that would seem almost self-evident; of the existence of the Holy Spirit a man may be as satisfied as of his own: he may revere it as much as another; may long for it, pray for it, depend on it, and delight to think of it: but God forbid, that at the same time he should ever so much as in his secret imagination divide the hallowed stream of its existence from the adorable Fountain by any positively personal distinction!

3. And not only with regard to the form now explained, but with regard also to the *Measure* and mode of this presence one (sceptically inclined) may ask, Whether is

the Holy Ghost present with its objects partially or entirely? Because, if partially, one should be glad to know, In which of his parts—in which of the parts of that which has not any?—or if entirely; then, What limits there can possibly be to the object's perfection? It may be thought that in this case, while the Spirit is present with a man, the man must be not only like the Subject in holiness, but in omnipotence and in omnipresence, in immortality, infallibility and the like. But then it would be hard for a man either to be tried in life, or to pay the debt of nature when he had lived long enough; as reason and experience both teach that he must.

In answer to this question and inference, it appears, that the Spirit was given to One man at least without measure. For it is not said in the text, to whom particularly; but simply, God giveth not the Spirit by measure (John iii. 34). Another reading says, By PART: but the difference is none; the reading in either case amounting to the same effect, namely, that the indivisible Spirit of God, being God in fact, is not parcelled out, as some may imagine, with so much to one and so much to another; but wholly present wherever it may be in the way, and to the effect intended; in the divine person here alluded to, for example, "AS THE GLORY OF THE ONLY BEGOTTEN SON OF GOD, FULL OF GRACE AND TRUTH" (John i. 14): that is how the Spirit is ever present with him; while with another it may be present, as the reward of falsehood, IN "THE WORM THAT DIETH NOT AND THE FIRE THAT IS NOT QUENCHED" (Mark ix. 44). But even with THAT ONE, it is presumed, the divine Spirit could be present latently, as well as the human, or as that One himself was in the world unperceived from the beginning (John i. 10). And had it been otherwise, that One could never have endured temptation and torture as he did for us, nor cried "Eli, Eli; lama sabachthani?" (Matt. xxvii. 46) in his last agony. For the Spirit could never be partly with any man, however it might befal him; being in its nature, or as we say

naturally, without parts: but man consisting of parts, an indivisible subject may be present in one part of him and not in another as easily as the wind may blow to leeward. In our heart the Holy Ghost may be, for example; and be seen in the effect, or fruit as it is called, of charity—"that most excellent gift of charity;" as it was with Our Saviour and St. John: in the head it may be, and be seen, in the effect of wisdom, as with Solomon: in the body, and be seen in the effect of strength, as with Sampson: in the soul, and be heard in heavenly strains, as with David. Or the same may be seen in a less complex constituent; as in the foresight of one part, the prowess of another; or in any single act or constituent; as only in one act of foresight, or one righteous act in the course of a man's life. But,

4. A second inquirer, being rather more direct, may ask perchance, What *necessity* there can be for understanding any such agent as this Holy Spirit in the rational economy of the universe? That "there are diversities of gifts" (Cor. I. xii. 4), he will indeed acknowledge; and may, if he be not an atheist, the same God too, "dividing to every man severally as he will" (Ib. 11); but he cannot understand the necessity of this INCIDENTAL (that is with relation to the immediate performer and object of such gift) for working all in all (Ib. 6); when a combination of rectified or righteous constituents will suffice for every purpose of the subject's, that is of the said combination's, happy existence. What for example can be desired beyond a mixture of constituents like those mentioned in the forecited chapter as "spiritual gifts"?—the word of wisdom, the word of knowledge; the gift of faith, of healing, of miracles, of prophecy, of discerning of spirits, of speaking and rendering, i. e. construing, interpreting or translating divers tongues? And is not the supposition of such an incidental or accessory to confer and amplify these gifts as bad philosophy as the supposition of faculties to set them or any other properties a-going?

5. The proper end of inquiry is to elicit truth; and

here it befals most happily in unison with our doctrine of the identity of a process with its beginning: whence there can be no mistake in denying the presence of a distinct principle, or *accessory* either, for any of the operations above mentioned: they are all generally performed by their General Subject, and particularly in the performance of each particular, by which they are also constituted; like the primitive or essential constituent. If, for example, the breath is constituted by breathing, and the apprehension by apprehending; immortal life, one gift of the Spirit, will be constituted by immortal living; and heavenly wisdom, another gift apparently, but in fact the same, by heavenly thinking and doing. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent" (John xvii. 3).

Such is the life of faith: also of peace and good works according to an authority before cited, "Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us" (Isai. xxvi. 12). And "all things are of God" (Cor. II. v. 18). "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them" (Eph. ii. 10). The presence of the Holy Spirit is the constitution of the general state of righteousness and peace, which he forms by conversion, and continues in being by his operation: so that it might be said of this Third Mediate as well as of the Second, with which it is One in the unity of the Godhead, "He is before all things, and by him all things consist" (Col. i. 17). Albeit in cases of futile operation there is no certain constitution to be sure of any kind; as with insincere professors, for example: "but they are like the chaff which the wind scattereth away from the face of the earth" (Ps. i. 5); "because they seeing, see not; and hearing, they hear not" (Matt. xiii. 13). They are no part of the body: the Spirit that animates it, breathes not in them; the blood that circulates therein, flows not through their hearts.

There have been men (materialists in effect)* who carried their legatine notions to the extent of supposing an accessory issuing or detached from "the Father of lights," for the formation or qualification of his Holy Spirit; which is one with him. Whereas we need not suppose an accessory even for righteous living in man, any more than we had for the right going of a clock. As a clock is modelled and regulated it will go by its own allotted momentum, with an occasional winding up: and so his nature and spirit, which is a man's going and momentum, the sum of his thinking and doing, or in short, of his existence, will also answer to his mode, word or description as elsewhere observed †. And hence it may be easy to comprehend, not only what is not necessary to righteousness with us as the case stands, but also what is; to wit, not any sort of incidental or accessory, as some may suppose; nor any divine faculties either, to set the human constituents in motion, but (what is often wanted in commonwealths) A NEW CONSTITUENCY; as David intimates, when he says, "Make me a clean heart, O God; and renew a right spirit within me" (Ps. li. 10), that is, restore the spirit which thou createdst upright to its primitive rectitude.

The cause of this renovation is another thing. We own that nothing can happen without a cause: but may there not be a cause without an addition? May a clock be made to go more regularly without a new wheel, only by a judicious modification of its structure, perhaps in some part only, and may not the human genius, which is thoroughly disordered, be set right in the same manner without any new incidental or accessory; being like what St. Paul tells the Ephesians, "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit (nature, power, elasticity) of your mind; and that ye put on the new man, which after God is created in righteousness and

* Sabellius and others.

† Vol. I. pp. 50, &c. Vol. II. pp. 353, &c.

true holiness" (Eph. iv. 22—24.)? We often see one man compel or persuade another, by infusing into his soul the spirit of hope or fear, to do what he would not do of himself: and may not the First Cause likewise still operate in this manner? as he says in the Son "My Father worketh hitherto; and I work" (John v. 17). Considering the frailty and imperfection of human nature, what can be thought more worthy of that First Cause than his changing in this manner the law of nature, and substituting the law of the spirit of life in Christ Jesus for the law of sin and death; to do himself by this means what the law could not by any means, in that it was weak through the flesh, "that the righteousness of the law might be fulfilled (says the apostle) in us, who walk not after the flesh, but after the Spirit" (Rom. viii. 4)? Or if the fruit which the same apostle elsewhere deduces from the same Spirit (Gal. v. 22, 23) can be plainly traced to a foreign cause whatever it may be; may not that relation be understood without an incidental, accessory or any thing supplemental to the subject?

6. With respect to *minuter questions* or difficulties on the nature and beginning of the Spirit's presence, one needs not feel much apprehension, the two former being decided; as with respect to the necessity of our Saviour's absence or departure thereto, with its commencement from that period, as seemingly intimated in a saying of our Saviour to his disciples, "Because I have said these things unto you, (namely respecting his departure,) sorrow hath filled your heart. Nevertheless, I tell you the truth, it is expedient for you that I go away. For if I go not away, the Comforter will not come unto you" (John xvi. 6, 7). For this, being rather a reciprocity of these two Chief Mediates with each other, than of either of them with the Objects hitherto compared, will find a more suitable mention hereafter.

* It would be a work of time, to enumerate distinctly

the several respects in which we are dignified and improved by the presence of the Holy Spirit: or else a more ample list than the above of its excellent properties might thus be exhibited. Suffice it to say, that the Spirit or third Mediate is to the world generally, and to the church in particular at present all that the Word was before his incarnation and return: coming now continually as it were in his stead; who is thus presented always to the end of the world, and his second personal advent; winning, regenerating and reclaiming from the world those who were lost in its deceitful attractions, and dead to higher enjoyments. But the proper sphere of the Spirit is more at home, as the soul of the church generally, and of every part and particle—or congregation and individual united therein:—being all in all;—A SPARK IN EACH; IN ALL AN HEAVENLY FLAME: the light and life of all who, being ordained to eternal life, believe (Acts xiii. 48). He is to us the immediate Presence of God,—another Emanuel, or God with us; though he be not another god. We are solemnly addicted to him in our baptism: we have taken him for our spiritual Sovereign or internal Subjective as well as external. Therefore, when one intellectual spirit, as the material, earthly, or human for example, has tried, chosen and addicted itself to another—a natural consequence, or JUST however, if not natural, seems to be that of consulting, obeying and co-operating with it; or in short of living by it, as one of the three natures, material, spiritual and intellectual, lives by the other; that so all these might live by that one Principle. And certainly it must be a curious self addiction or devotion to any spirit that does not involve all these consequences; though there have always been a sort of men who pretend to addict themselves even to this Highest, Holy Spirit, without consulting its dictates; or if they consult, without any thought of obeying them: of whom the Spirit says, "This people draweth nigh unto me with their mouth, and honoureth me with their lips;

but their heart is far from me" (Matt. xv. 8). It is a common practice with the hypocrites, to consult that Spirit, and follow their own inclination—A SINGULAR WAY TO BE—RELIGIOUS!

The power or presence of the Holy Ghost with mankind generally is indeed a still, small voice, like that which came to Elijah in Horeb (Kings I. xix. 12): except as it comes to the heart immediately, without the sense of hearing. And that the impressions of the Spirit should be so light, is what they who attend most to them are most likely to regret: although, as "all things work together for good to them that love God" (Rom. viii. 28), even this gentleness of the Spirit may not be without its advantage to such persons in teaching them likewise a more gentle and considerate carriage: that they be more alive and at leisure for such impressions; and not like others, boring on continually in their boisterous way, "like to horse and mule which have no understanding: whose mouths must be held with bit and bridle, lest they fall upon thee" (Ps. xxxii. 10).

In the church especially or among those who minister spiritually therein, where the Holy Spirit is "as a Judge among gods," his gentle guidance is worth remarking. It is worth remarking how orderly and distinctly the government is here conducted by this third Mediate since the departure of the Second, or from the moment of his ascension —by promise made to them especially (John xvi. 7); and how the Lord himself never appeared on earth afterward except in visions; as to Stephen (Acts vii. 55), and to St. Paul (Ib. xxvi. 19): whereas before that period and after his resurrection, "until the day in which he was taken up, after that he through the Holy Ghost had given commandment unto the apostles whom he had chosen, he shewed himself alive to these by many infallible proofs; being seen of them forty days, and speaking of the things pertaining to the Kingdom of God" (Ib. i. 2, 3). For now—is either an individual to be addressed on this important

topic or a whole congregation, it must be entirely on the suggestion and by the direction of the Holy Spirit (Ib. viii. 29; x. 19)—is an apostle, or two, to be intrusted with a particular mission, we no longer find the Lord sending them himself as formerly (Luke x. 1); but the selection is made by the Holy Ghost (Acts xiii. 2)—or, should it be determined to limit the scope or sphere of their operations in any respect, the Holy Ghost is the Medium for doing it (Ib. xv. 28; xvi. 6, 7). Thus, from the departure of our Lord is the Holy Ghost now coming and directing continually in all the church wherever it may be, but more especially in its service or ministry, as aforesaid: by whom therefore its gentle rein should be more carefully and especially heeded.

*** And now, having considered the divine Subject or Godhead mediately in the three several persons, types or correlatives of Father, Son and Holy Ghost apart, it may be important to consider this Subject again in the same three persons or correlatives united and compared; first by two, and next by three together; or, as it is here expressed, first in duality, and next in trinity; not overlooking altogether the relation of multiplicity, or the same divine Subject revealing itself indefinitely in a lower sphere.

CHRISTIAN MODES.

PART II.

RELATIONS OF THE KINGDOM.

CHAPTER III.

MEDIATE IN DUALITY.

1, Father and Son.—2, Father and Holy Ghost.—3, Son and Holy Ghost.

——"And behold, there stood other two."—DAN. xii. 5.

BY the relation of unity, or more strictly speaking of communion when applied to persons or intellectual presentations, we understand the affinity which one of these may have with another in some respects, notwithstanding the diversity indispensable to the relation of other, as before signified. Of which affinity there are many shades; from the merest difference to a bare resemblance, with a corresponding multiplication of subjects or objects—that is subjects of affinity, or objects to each other. Indeed the very idea of unity will imply a multiplicity of objects: for where there is not more than one of a sort, or of one existence, which is identity, or the highest degree of affinity, there cannot be the relation of unity; but where there are either sorts or individuals so related, the unity may be correlative therewith. So the Psalmist observes, "how good and joyful a thing it is for brethren to dwell together in unity" (Ps. cxxxiii. 1); but he could not have observed

so much of one brother only, there being no such relation. And in like manner it may be said, Behold how good and joyful a thing it is, brethren, to dwell with God in unity! but this could not be said either, if we were not brethren, as well as he our Father. Therefore, though absolutely he be God alone; yet relatively he is not alone, but One first in himself, next in two or in three; and finally in all who have the happiness to "be partakers of the divine nature, having escaped the corruption that is in the world through lust" (Pet. II. i. 4), and with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, (from one degree of affinity to another) as "by the Spirit of the Lord"* (Cor. II. iii. 18): which may be called his common unity.

But from the necessary constitution of every subject that we can conceive of two elements, substance and mode, or substantially of three, matter, spirit and intellect above described; and from the impossibility of subjects so constituted apprehending any objects otherwise than by affinity or through the resemblance of their own mode or constitution to the objects—even the Highest, when it pleased him to form objects for his bounty, and to endue them with the knowledge of himself had to use this same medium; creating and informing mankind particularly by himself, first in Word and in Spirit, but subsequently in every element as above explained. He is what he is, and no man can possibly comprehend: but still we must have a notion of him, if it be no more than this; namely, that he is incomprehensible. And whatever difficulty one might feel

* Among the different truths in divinity which have been recorded and handed about in the disguise of heathen mythology—may not this continual assimilation, adoption, or conversion of kindred minds from the bulk of our race by their bountiful Creator through Christ be shadowed to us in the tradition of Saturn devouring his children as fast as they were born? This does not seem more unlikely however than the fact of the rebellion of the fallen angels being shadowed in that of Titan and his family. And on the same supposition we may also find a corrupt reason of the idolatrous offering of children to Moloch, &c.; if not of human sacrifices generally.

in identifying a subject with its notion or appearance, the difficulty of separating the notion from the subject, or of conceiving one of them apart from the other, would be found still greater: indeed it must lead to endless scepticism, if we should conceive a subject to be other than what its genuine appearance bespeaks it; or we may say, than what it appears; that is, its genuine appearance. Therefore the revelation that God was pleased to make of himself, as it is said, "in times past unto the fathers by the prophets, and latterly by his Son whom he hath appointed heir of all things" (Heb. i. 1, 2), and also the feeling that we perceive of God by the communion of the Spirit, in short all that we learn or feel truly of God, must be God to us, however perceived, or if he only be felt without a perception. For God may be with us, and is, unperceived—in Power, or Spirit. But as soon as we are conscious of that Power or Spirit, he is with us in Word, or in Wisdom and in Truth. For example, "If we love one another, God dwelleth in us" (John I. iv. 12), that is spiritually: and "hereby know we, that we dwell in him, and he in us, because he hath given us of his Spirit" (Ib. 13). Now he also dwelleth with us intellectually; as David said, "the Lord is my Light" (Ps. xxvii. 1): being the same God in either Type, and equally efficient in each; but there unperceived and here evident, being reflected as it were in the light of the understanding, or rather in the light shed thereon by the Image itself, "For whatsoever doth make manifest is light" (Eph. v. 13), says St. Paul: and, as St. John says, "That was the true Light, which lighteth every man that cometh into the world" (John i. 9). And whether God be with us spiritually or intellectually, the medium of his Presence will be clearly the same, which is our own nature; being one with God both in Spirit and Intellect, or in Wisdom and Power, through "Christ the Power of God and the Wisdom of God" (Cor. I. i. 24). Therefore without going out of ourselves we may find an example of unity in duality, if it be only by that of one God in two modes of per-

ception. But another domestic example will also apply to the relation of a duality in unity, and that most completely; being the two opposite natures that meet in every convert to Christianity, and pervade not only the general subject, but every element, every property and almost every action, if not every passion or consequence also, of a man's life; whether it be "of sin unto death, or of obedience unto righteousness" (Rom. vi. 16), through the inseparable connexion of the subjective and objective characteristics of either kind respectively, as above described. Wherefore proceeding from this example to a higher for the sake of which it is produced, let us now consider the divine subject in this dual relation, deducing it from the beginning. And

§ 1. The relation of the Father and Son in unity, or *the unity of the Father and Son in duality.* The unity of the divine nature whenever it occurs in any relation, but particularly in and through Christ, is the very axis of Christian doctrine and the key of its secret treasures. No one can properly understand the writings of the apostles, and of St. Paul particularly, without such an introduction. But let a man take up any of that profound teacher's epistles, as his epistle to the Ephesians for example, bearing in mind the said introduction; and he will soon perceive, whether God ONE IN ALL whom he has chosen to himself, beginning with his Christ, be not its scope or burden. What else can expressions like the following refer to? "In whom (Jesus Christ) we have redemption through his blood, the forgiveness of sins according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence . . . . . that in the dispensation of the fulness of times he might gather together IN ONE all things in Christ, both which are in heaven, and which are on earth; even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of his own will . . . . . And hath put all things under his feet, and given him to be head over all things to the church, which

is his body, the fulness OF HIM THAT FILLETH ALL IN ALL" (Eph. i. 7, 8, 10, 11, 22, 23); if these expressions do not refer to such an unity as there intimated, they have no meaning.

Every mention of Christ as the Image of God the Father, and every allusion to him as the Sign of God, or his Ensign or Standard; as for example, "In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the gentiles seek: and his rest shall be glorious" (Isai. xi. 10)—is to be construed on the forementioned principle; namely, that "to us there is but one God, the Father; of whom are all things, and we in Him: and one Lord Jesus Christ, by whom are all things, and we by him" (Cor. I. viii. 6). Such are the Father and Son to us in unity: which, notwithstanding a personal distinction between them, is still to be expected; and for the reason before assigned, v. g. that such a relation could not exist without it. Indeed it would appear from the Son's own confession, that his unity with the Father does not extend to every point; as for example, to private purpose, or uncommunicated knowledge; as when speaking of the last day he says, "But of that day and that hour knoweth no man: no, not the angels which are in Heaven, neither THE SON; but the Father" (Mark xiii. 32); the same being also implied in St. Matthew's account (Matt. xxiv. 36); and also to be inferred from that passage of St. John which says, "The Father loveth the Son; and sheweth him all things that himself doeth," &c. (John v. 20). For when any purpose is to be shewn, the object to whom it is to be shewn cannot be one in every conception with its subject or the party conceiving and disclosing such purpose. And in every account of the Son's anticipations concerning that day, the same duality or distinction of identity is also proved in respect of it: so that admitting a very peculiar consciousness to subsist between the Father and the Son, and much more perfect than can possibly subsist between two persons of the human or any other

kind, still a difference, disunion and inequality between the two must be owned IN THAT RESPECT.

For whatever distinction or duality there may be between the Father and the Son in some respects, the unity between them in others is also more strict and complete, if one might so say, than can be found perhaps in subjects of any finite nature or species; as 1, in respect of Cooperation; 2, in the important respect of inverse evidence or mutual Attestation; besides the very peculiar, though not perfect consciousness before mentioned.

1. Respecting the *Cooperation*, or rather, common performance, of these two divine persons we are informed by a saying of one of them, even of the Son himself; intimating a perpetual agency, and by consequence a perpetual cooperation between them,—or rather an unity of action, without which it could not be perpetual. "My Father worketh hitherto; and I work" (John v. 17); said he. And this deserves to be remembered; particularly, as the speaker would appear to sanction by his sayings on other occasions a notion that has been very common, and not the less erroneous, of the Son's absolute agency in the great work of redemption which was confided to his good will and direction. Thus he says in one place, "The Father loveth the Son, and hath given all things into his hands" (Ib. iii. 35): by "Things" being here meant, as it would seem from corresponding passages, the power, sovereignty or disposal of them, and especially with reference to this high trust or commission: for example, "As Thou hast given him power over all flesh, that he should give eternal life to as many as Thou hast given him" (Ib. xvii. 2): and not only over "all flesh" either, but over every other constituent of the Kingdom likewise; as it would seem from his parting declaration, "All power is given unto me in heaven, and in earth" (Matt. xxviii. 18). But the forecited passage (John v. 17) makes it evident that the exercise of such power in the Son is rather by communion, than by what we should call Deputation; and that

in fact "the Son can do nothing of himself but what he seeth the Father do" (Ib. 19), as it follows in another verse. And if in ordinary matters the agency of the Son is so involved in permission and precedent—for it is here said he can do nothing of himself, and he can do nothing but what he seeth the Father do—we are not to expect so great a boon as that of eternal life from the Son's own absolute gift; as if he had life of himself a sort of intermediate origin distinct from that of God or man; which were as derogatory to the Subject, as it is inconsistent with reason and truth. He says indeed, "As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me" (Ib. vi. 57): from which it would also appear, as if the dependence of the Son on the Father was the same as our dependence on the Son. But he no where intimates such a reciprocity, as the Father living by him; nor consequently that he is more one, or more equal, with the Father in this respect likewise, than we are equal with him. A little farther reflection and comparing of texts may also satisfy us, that both the eternal life of Christ and our eternal life in him, with every benefit in short derived by him, are all in the same way of communion; that in fact "it is the same God which worketh all in all" (Cor. I. xii. 6); "my Father, and your Father; my God, and your God," as he told Mary Magdalene (John xx. 17). "And truly (says the divine St. John) our fellowship is with the Father, and with his Son Jesus Christ" (John I. i. 3). For, as St. Paul likewise observes to the Ephesians, "there is one body and one Spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all" (Eph. iv. 4, &c.).

2. Respecting the second part, v. g. of inverse evidence or *mutual Attestation* between these two first persons of the Godhead, Father and Son, only, and not of the three at present; it may be worth while to notice here the particu-

lar consent of the same alternately; 1, the Son's; 2, the Father's: though the part itself be simultaneous on either hand; each of them witnessing to other, and 3, equally to himself likewise, in the same act: as Wisdom also justifies and is justified of her children in her every act at once.

1, Of *the Son's attestation* and share in bringing mankind particularly to the knowledge and enjoyment of the Father it cannot be necessary to say much, the same having been proposed already as the chief object of his endeavours through life, his very meat and drink (John iv. 34), as he says: but

2, Of *the Father's attestation to the Son*—1, its necessity; 2, gift; with the same view, namely to impart by this means the knowledge of himself to mankind—it may be worth while to consider, together with an instance or two of the same.

—1, The necessity of this attestation is expressed in a very direct assertion by the Son himself, "No man can come to me, except the Father which hath sent me draw him" (John vi. 44). The reason, or foundation, of which necessity he also intimates in the next verse; v. g. "It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father cometh unto me" (Ib. 45). Which amounts to this, Every one who receives the Word from God the Father must receive it in the Son, and cannot otherwise. For the Word may be preached in their ears; it may be printed or written to their eyes: but except the Father by his Holy Spirit imprint a living Transcript of the same in their hearts, they cannot receive it. Hence the failure, which the apostle remarks, of so many of the emancipated Israelites, who left their carcases in the wilderness after having made what under other circumstances would have been thought a fortunate escape out of Egypt (Heb. iii. 17). "So we see that they could not enter in (to their promised rest) because of unbelief" (Ib. 19). But the great body of the visible church is still like an intermediate state between

the World and Paradise, answering to that which Israel found between Egypt and Canaan; where "many be called but few chosen" (Matt. xx. 16): or drawn by the Father. "For by grace are ye saved through faith: (says the apostle, meaning the faith of Christ) and that, not of yourselves; (says he) it is the gift of God" (Eph. ii. 8): meaning of God the Father or God in that respect.

—2, For an instance of this grace or *Gift of* an attestation that forces belief or assent may be mentioned, 1 that which brought St. Peter to acknowledge the Son of God: as he told him, "Blessed art thou Simon, Bar-Jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Matt. xvi. 17): and 2 another intimated by David in that saying, "The Lord is my shepherd: therefore can I lack nothing. He shall feed me in a green pasture, and lead me forth by THE WATERS OF COMFORT*. He shall convert my soul, and bring me forth in the PATHS OF RIGHTEOUSNESS† for his name's sake" (Ps. xxiii. 1, 2). For without any forcing of these expressions "The waters of comfort" and "The paths of righteousness," which the Psalmist introduces, may be justly applied to Christian Modes of thinking and doing, or to the Word incarnate and revealed in Jesus Christ: whereby the Psalmist, and many besides were preserved and conducted long before his personal revelation. Lastly,

3, May be mentioned the circumstance of each, namely, of the Father and the Son *bearing witness to himself*, also in bearing witness to the other; as the Son observed once in reply to his opponents, the sanctimonious Pharisees, "It is also written in your law, that the testimony of two men is true. I am one that beareth witness of myself, and the Father that sent me beareth witness of me .... If ye had known me, ye should have known my Father also" (John viii. 17—19). Which is accounted for in two ways; 1, by their common operation aforesaid, "For what things so-the Father doeth, these also doeth the Son likewise" (Ib.

* Paralleled by John iv. 10, &c. † Paralleled by John x.

v. 19); 2, by consequence, in the Son's witnessing to himself by the Witness he has made known or produced, as "when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased" (Matt. iii. 17; Pet. II. i. 17). Hence, without knowing one of these, it is impossible to know the other; as the Son also observed on the Pharisees asking him "Where is thy Father?" namely, "Ye neither know me nor my Father: if ye had known me ye should have known my Father also." (John viii. 19.)

But the instances are very numerous in which we find the unity in duality, and the duality in unity of the Father and Son either expressed, or implied; as for example in that saying, "Before Abraham was, I am" (John viii. 58); a saying which the Jews determined to be blasphemy, and for which they would have stoned him (Ib. 59),—and more decidedly, "I and my Father are one" (Ib. x. 30); for which they would again have served him in that manner: though neither expression was the blasphemy that it would have been, if he had said either, Abraham was first, or I and my Father are two. For when he talks of being before Abraham, he clearly alludes to the eternity in which there was but One Being: and when he talks of there now being two in this One—bearing witness of one fact as above, it must be meant of some particular or accidental respect, like the humanity assumed in one person, and not generally in the divine Fountain which is their common existence including the Holy Ghost.

To some however it may appear as little less than blasphemy, to assert, that the Father and Son are not one entirely in their issue—as well as origin—in their flowing as well as Fountain: as when it was asserted, for example, that they are not one originally in predestination and foreknowledge*; which would seem such a wonder for two united Intelligences between whom a thorough

* P. 130.

communion in this respect might be thought unavoidable through the facility of perception in such a case. Or admitting, that intelligences of a purer cast than human, though inferior to divinity, may not always be so consentient with each other,—being subject to infatuation, fickleness and caprice, like mixed mortals; yet it may be thought, that a perfect consent, or even identity, between two of the highest order can never be hindered by such a defect: and in short, if it can only be said with truth, that the Son did not know what the Father intended with respect to any matter, as with respect to the last day for example, he cannot be so far one with the Highest as to be able to say generally, "What things soever he doeth, these also doeth the Son likewise." However, he did say it, as we have seen; and, no doubt, had a right to say it in reference to his divine origin, though not in reference to his human origin or person; the act of the Father and of the Son being all one in that relation, but not in this; the act of both originally, but not consequentially: as two streams of one fountain, or one fountain in two streams, may distribute its blessings Eastward and Westward, being all one originally, though consequentially as distinct as East and West. So flows the Fountain of life by the Son and Holy Ghost. And if the distinction between the Father and the Son be not so great in other respects, it will in all the particulars of the Son's humanity; in its natural weakness, ignorance, timidity and subjection; in subjection every way for a time, not only to physical causes or influences, but to moral likewise,—as the fear of death (Heb. v. 7), until he broke the charm for all; vanquishing sin and death by death—by dying, him who hath put all things under his feet, the grisly tyrant who is made by this sacrifice an instrument of his own destruction (Cor. I. xv. 26, 27): whereby he has also proved, that the distinctions which we observe on the face of his divinity, are no more real interruption to its unity than the frail barks that we see gliding on its bosom

are to the unity of the ocean.—And while the Godhead of the Son must have been one with the Father for a reason before mentioned, namely that there is but One; so from another reason it will likewise appear, that to his proper person humanity was no less essential than divinity, namely from his human acts or accidents; as being born and others before mentioned to the very act of dying: the manner of which as well as his resumption of life and restoring of the same to others, contributes largely to the evidence of his divinity. For these human acts and accidents were all divinely acted and suffered: yet could they not be called the Father's; any more than the begetting of the Son, or his mission and temptations could be called the Son's: they may be called Acts of the same God, but not in the same Person.

—There would not be much difficulty in comprehending this double relation of the Son, namely to God and man, if

—1, People could be particular in remembering these two very distinct and almost opposite unities—namely, God and man, in which he is related; and which are brought together, but not blended in him,—the enmity between them being abolished in his flesh (Eph. ii. 15), and the veil between them rent by his death (Matt. xxvii. 51; Heb. x. 20), but not their distinctions; and if

—2, People would conceive, as they easily might, the distinction that there is in unity, and as plain as in any other relation, if there be none in divinity or infinity. For two may be one, as well as two, and at the same time also, though not equally distinct; as a man and his person, or a man and his spirit for example,—either of which two will be one, and at the same time two—or so far distinct, that a man will not be his own person, nor his person the man; no more will a man be his own spirit, or his spirit the man—albeit they are one. So our Saviour says—truly, of course, and also very intelligibly, "I and my Father are One:" but he would not say, I am my Father,

nor any thing like it. Being therefore, as he is, one with the Father, there could be no impropriety in so naming him: which the prophet does (Isai. ix. 6), and he also did himself, alluding to this divine unity (John xiv. 9, 10), the meaning being general in these instances; namely as "One God and Father of all;"—not as the Father of Christ particularly, but as the universal Father, who is present in all the children of God, and in Christ more especially; "One God and Father of all: who is above all, and through all, and in you all" (Eph. iv. 6).

Understand then either person—namely the Father and the Son, as equally of God; understand every scriptural expression relating to either literally as it is intended; and there can be no insuperable difficulty in the conception. When the Son is mentioned in one relation, do not conceive that he is to be understood in another: and of the Father likewise. It is a mistaken notion, that the Father must be always understood by the glory of the Father, the Spirit of the Father, and other terms for the Godhead—whenever God is said to operate any how with, by, or for the sake of, the Son; as in making him his first born (Ps. lxxxix. 28), raising him from the dead (Rom. vi. 4—8. 11, &c.), highly exalting him and giving him a name that is above every name (Phil. ii. 9, &c.), and the like. Instead of this, which is a wilful construction, we should do well to guide ourselves by the letter, as well as by the spirit of divine Revelation; understanding the Father, when the Father is expressed; and God, when God. For God being in Christ the eternal Word,—not as an adventitious, but an inherent Cause or Principle, will effect immediately for him all that he ever does mediately by him, through him, or on his account for others; as giving them also power to become the sons of God (John i. 12), quickening their mortal bodies by him or his spirit (Rom. viii. 11); foreknowing and predestinating them to be conformed to the image of his Son (Ib. 29), the highest exaltation of which they are susceptible.

There are, in the doctrine of this relation two opposite errors and on either side to be equally avoided; namely, of those who maintain, and those who deny the inter-subordination of the Father and the Son: of the first sort, in maintaining the inferiority of the Son as GOD, and consequently supposing degrees in Divinity; of the second, in maintaining an original personality of the Son, instead of deriving it from the Father, and consequently supposing more gods than one in the highest degree. The first of these errors is bad enough, and the second worse. If therefore this relation, the unity in duality of the Father and Son, cannot be supported without an admission of two gods, which is the effect in either case, let it be given up by all means. Let us not be like Gideon with his golden ephod (Judges viii. 23, &c.). Better believe, that there never was such a relation in Heaven or in earth, than admit so gross as well as impious a conceit! Better not believe a word of the grand dispensation which dividing into two parts or stages, the old and the new, proceeds so regularly with its preparations and evidences from one great era to another; from the evil to its remedy, from the crime and self-perdition of mankind to their vicarious satisfaction and consequent restoration by the medium of one family particularly chosen for that purpose among all the families of the earth: better doubt their election, as well as this divine production; better also doubt the existence of the patriarchs, and the prophets,—of the precursor of Messias, and even of Messias himself—than by making either of these erroneous admissions, to establish an argument for polytheism or idolatry, if such is to be the consequence.

Or if such an argument as this cannot be considered without an infraction of the rules of charity either, it were better left alone. For considering our natural fallibility, it will seem possible for any of us to err on different points of controversy, and that with the purest intentions on opposite sides, as aforesaid: but one cannot suppose

such intentions, that is, the purest,—in party rancour. One might suppose for example, that they who deny the equal divinity of our Lord and Saviour with Him on the one hand are led to do so by a sincere zeal for the glory of God the Father, lest he should be dishonoured by having an equal falsely proposed for Him: and one might suppose, that they who on the other hand deny the inferiority of the Son in the respects above mentioned, namely in respect of his human nature and corresponding character only, may be led to such denial by the pure and praiseworthy though mistaken purpose of doing honour to their Redeemer, of honouring him in the highest degree, as indeed he deserves. But one cannot suppose any such pure intentions; nor that either the Father or Son would be honoured and pleased in an UNCHARITABLE CONTROVERSY even for the sake of truth; however both as One may be disposed to pardon UNAVOIDABLE ERRORS on the same account.

§ 2. *The unity in duality of the Father and the Holy Ghost* appears to be more generally received if it be not better understood than their distinction in that respect: which may proceed from the circumstance of its being expressed or implied in those passages of Scripture where God is mentioned as a spirit, or appearing in that medium; as for example where our Saviour says of Him and his worship, "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. GOD IS A SPIRIT, and they that worship him must worship him in spirit, and in truth" (John iv. 23, 24): also in those which mention the divine Spirit with God in some action conjunctively—as in the following for example, "The Lord said My Spirit shall not always strive with man, for that he is flesh: yet his days shall be an hundred and twenty years" (Gen. vi. 3.): "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall

prophesy, your old men shall dream dreams, your young men shall see visions" (Joel ii. 28; Acts ii. 17.); "Make me a clean heart, O God, and renew a right spirit within me; cast me not away from thy presence, and take not thy Holy Spirit from me. O give me the comfort of thy help; and stablish me with THY FREE SPIRIT" (Ps. li. 10, 11, 12): also in those which mention the Spirit distinctly with God or with any synonyme of the same.

But people are not apt to take the same notice of other passages in which the Great Subjective and his Holy Spirit appear to be more like two, though their existence can never be divided, any more than that of the Father and the Son or Word; as in the following passages in which the operation of the Spirit is mentioned without any allusion to its Source or Subject, v. g. 1, "Then the Spirit came upon Amasai, who was chief of the captains, and he said, Thine are we, David, and on thy side, thou son of Jesse: peace, peace be unto thee, and peace be to thine helpers; for thy God helpeth thee" (Chron. I. xii. 18). 2, "Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat, and the pattern of all that he had BY THE SPIRIT of the courts of the house of the Lord," &c. (Ib. xxviii. 11, 12): 3, in all the prophecy of Ezekiel: and lastly, in the New Testament from beginning to end; but most pertinently where the mention supposes a mediate act, as in the passages above cited and elsewhere.

The Holy Ghost is never mentioned as image of the Father, or person, or any thing like it, as the Son is; yet being one with the Father, like the Son, and together also with the Son, the Holy Ghost can never be separate from the Father in fact, any more than the Son who was in the bosom of the Father even during his personal residence on earth. And at the same time, the unity apparent in this relation will not be more striking

than its apparent distinction. For if only the accident of birth may imply a distinction between the Father and the Son, much more would that of procession from the Father and the Son, seem to imply a distinction from both; though it be also clear at the same time, that a spirit by its procession does not quit the bosom where it was wont to reside; whence a production without birth, and an unity equal to the distinction. For a spirit is not begotten, as we sometimes express it; but sent subjectively considered, or infused objectively. And so it is with the Holy Ghost; being sent, infused or poured out to those whom it deigns to bless, or the Father, or Son to bless,—with its presence. At the same time it may be proper to observe, that with all this essential unity and consequent equality of the Spirit or Third Mediate with the Father or First, with which it is now considered; it may seem personally inferior, even to the Second; inasmuch as the sphere of spirit itself, in which the Spirit is perceived seems inferior to that of intellect, as far as they can be distinguished.

§ 3. To comprehend the unity of *the Son and Holy Ghost in duality*, or of the divine Being in these two instances particularly, we may recollect the allusion of St. Paul in his epistle to the Corinthians, concerning diversities of gifts, administrations and operations which the apostle mentions, apparently as proceeding not only from either of these two Persons, the Son and Holy Ghost indifferently, but from the same God by both of them equally (Cor. I. xii. 4, &c.): because, as the prophet says, "There stood other two" and one on the waters clothed between them (Dan. xii. 5, 6); and, as said also by him who was clothed or made visible, "The tree is known by his fruit" (Matt. xii. 33). Thus in one man or human subject we may contemplate both Persons; as 1 *distinctly* by different gifts, operations or administrations, 2 *unitedly* by the same combined or assimilated; as for instance,

1, The first *distinctly* by different gifts, &c. in the following examples, namely

—1, The operation of the *Word* in Samuel speaking to Eli (Sam. I. iii, 18).

— . . . . . of the *Spirit* in Samuel hewing Agag in pieces. (Ib. xv, 33).

—2, ... of the *Word* in Sampson proposing a riddle to the Philistines (Judges xiv. 12).

— . . . . . of the *Spirit* in Sampson killing a thousand of them with the jaw bone of an ass, and more afterwards by the same Spirit (Ib. xv. 15; xvi. 30).

—3, ... of the *Word* in David, harping praises to God and predictions of his special dominion or Kingdom (Psalms).

— . . . . . of the *Spirit* in David, slaying wild beasts, confounding the efforts of his enemies, and asserting the divine authority as well among the heathen as over God's peculiar people. (Psalms; Samuel; Kings; &c.).

These are examples of a distinct operation of the Word and Spirit in one person or subject, and still by one Author or Being, "the same God which worketh all in all."

2, For an example of *united* operation by different means combined or simultaneously conducted in one Subject or Being, we may think of our restoration to the divine Presence, or of its restoration among us. For as no man, nor perhaps any other creature, can apprehend or go to the Father but by the Son; so neither can they apprehend or go to the Son without the Holy Ghost; nor apprehend or go to the Holy Ghost without the Son either; so strict is the unity or consent also between these two,—while by both they apprehend or go to God. And therefore, if it be signified by the Son in one place, that the presence of the Holy Ghost is not to be expected from the Father but by his means, and in his name (John xv.

26); it is also signified of him in other places, that while his knowledge or perception is also derived from the Father who sent him (Ib. vi. 44), this cannot be immediately either. THE FORM OF TRUTH PRESENTED BY THE WORD DOES NOT COMPEL ASSENT: its loveliness is not alike perceptible to all. "He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he POWER to become the sons of God" (Ib. i. 10, &c.), that is the Holy Ghost. There must be a peculiar and supernatural qualification bestowed on the observer, to enable him to apprehend the Truth of God, or to "believe on his name,"—and for that purpose, another Mediator, or another Cast of the same office; which other occurs in the Holy Ghost here mentioned.

For when one talks of apprehending or going to either of these divine Persons by means of the other, something more is to be understood, besides a general acquaintance with the subject, or, as it were, a casual introduction to either by other. We are hereby to understand A PARTICIPATION OF THE INFERIOR RELATIVE IN THE SUPERIOR, as well as his acquaintance,—and also A FAITHFUL ESTIMATE, as well as personal apprehension of the same. For when a man goes or is brought to the Second Mediate by the influence of the Third, he is divinely illuminated at the same time by the presence of the Second: and when the Third is sent to an inferior relative from the First, by the Second, he is consequently sanctified by the presence of the Third. So we find the Second Mediate sanctifying himself, God in Christ Jesus sanctifying the man by his presence—in a passage that deserves to be particularly remarked as well for the doctrine it affords, and for something more. Where the Son, after praying the Father to sanctify his apostles with the truth, that is with him, the Word or Second Mediate, which could only be received through the Third,—adds, "And for their sakes I sanctify

myself, that they also might be sanctified through the truth" (John xvii. 19). The Truth itself could not so much as consecrate its own temple, without the presence of the Sanctifier; but by its unity with the same is competent both to consecrate and illuminate as many living temples as the Father may be pleased to give and accept.

We must needs allow this sentence to be very remarkable for the doctrine it affords: but the doctrine is not its only colouring. We here find an amiable and excellent example too, not only for spiritual persons, but for persons of every class to be "zealous of good works."—"that they might adorn the doctrine of God our Saviour in all things" (Tit. ii. 10), as well for the sake of others, as for their own, and his. As to a mere man's sanctifying himself, it is impossible; as to his procuring that favour from above for himself exclusively, it is improbable: but it may be worth any man's while to try, whether by encouraging this object in himself, for the general good, his prayers for sanctification by the Holy Ghost may not be heard in time, and make him a blessing to the community, by the Word of truth.

For if we take notice, we shall find these two, the Word and the Spirit, not only leading to each other, but to a worthy notion of the same, and asserting in a manner each other's dignity; as the Second Mediate that of the Third for example, when his divine operation was blasphemously ascribed to an opposite power (Matt. ix. 34; xii. 24); and the Third vindicating in like manner the posthumous reputation of the Second; and not only so, but bringing the gainsayers to a general sense of their guiltiness before God for all that they have done contrary and derogatory to the righteous modes of thinking and doing which honour and are honoured by his name; as well as bringing those by whom such modes are duly observed to a corresponding share of confidence and delight therein. Thus the sorcerer, Elymas, is struck blind by the Holy Ghost for

withstanding the Word preached or proclaimed by two of his ambassadors, Paul and Barnabas, and seeking to turn away the deputy Sergius Paulus from the truth (Acts xiii. 7, &c.): thus some others, with Peter especially, are encouraged to teach and preach Jesus Christ in defiance of the earthly powers, "rejoicing that they were counted worthy to suffer shame for his name" (Ib. v. 41). And many other instances of the auspicious interference of the Deity in the third person for the encouragement of those who wait on him in the Second might be adduced with abundance of assertions to that effect; one of which from the lips of our Lord himself, though rather long, is particularly well worth repeating: where, comforting his disciples against his departure with a promise of the Holy Ghost, he proceeds as follows;

"Nevertheless, I tell you the truth; It is expedient for you, that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness and of judgment: of sin because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you; but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for HE shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shew it unto you." (John xvi. 7—15).

For on this authority is founded or confirmed not only the doctrine just delivered, but also the doctrine of atonement, of imputed righteousness, of a continual mediation, and of all sufficient merit in one for the comfort and dependence of all who believe; a doctrine clearly intro-

ducing them to an acquaintance with the Holy Spirit; to God the Father, and Son; to "the Lamb of God which taketh away the sin of the world" (John i. 29); to "the Lord our righteousness" (Jer. xxiii. 6.); "to Jesus, the Mediator of the new covenant, and to the blood of sprinkling, which speaketh better things than that of Abel" (Heb. xii. 24); to the incarnate Word; who will give to as many as receive him, power to become the sons of God; which he does by the medium of the Holy Spirit sent from the Father for that purpose according to promise, taking of the Word's that is the Word, and applying it to the hearts of believers as above signified, and also by St. Peter, where he mentions their "being born again,—not of corruptible seed, but of Incorruptible, by the Word of God, which liveth and abideth for ever" (Pet. I. i. 23): with many authorities besides, more than it may seem necessary to quote on so plain a verity. For enough must have now been adduced, to demonstrate the way in which the Word is honoured by the Holy Ghost with what the Word calls His own—that is with himself;—taking the same of him and applying it as aforesaid.

This transmission also may serve to explain a difficulty respecting the occurrence of the Third Mediate to its objects on the, and the rather for the, departure of the Second, before * alluded to. For the departure of the Incarnate Word was the signal for his immediate proclamation by writing and preaching; when the Spirit came, to superintend its effect. Or otherwise it might seem unaccountable, that the absence of the one should be necessary for the presence of the other, followed, as it appears in the forecited prediction, with comfort and instruction—with truly comfortable, satisfactory, heartfelt instruction; with instruction that feels very different from what a person may draw for himself from the shallow reserve of his own learning and genius. It also appears from the

* P. 259.

record answering to that prediction, that subsequently to our Saviour's departure the Holy Ghost did indeed actually present himself as there predicted (Acts ii.); and from other passages of the sacred history, that he was thenceforward continually present with our Saviour's disciples, the objects of such prediction, differently from what he had been before. Which may seem very natural, as even the human spirit of one man may be present with others imperceptibly, and perceptibly likewise sometimes when he chooses while the man himself is absent—by means of the advantages which he enjoys for this purpose in the gifts of abstraction, memory, reflexion, the faculty of speech, and (depending thereon) many modes of communication and transmission of sentiment to distant climates and future generations. Thus the spirit of St. Paul was present imperceptibly with some of his disciples when he wrote to them as follows, namely, "Though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order and the steadfastness of your faith in Christ" (Col. ii. 5); that is, the apostle was spiritually present with his Colossians in these respects, v. g. in joy and satisfaction on the forementioned account.

But as for any necessity for the absence of one Chief Mediate of the Kingdom to the presence of another; as of the Father to the Son, or of the Son to the Holy Ghost, otherwise than now immediately proposed; it is an heedless preconception, ONE OF THOSE INCONSISTENCIES WHICH BELIEVERS SOMETIMES FALL INTO FOR WANT OF BEING EXAMINERS LIKEWISE; not trying the spirit (John I. iv. 1), nor the evidence either by searching the Scriptures (John v. 39), so often as they should: which if they did with respect to this supposed necessity for example, they would find that it had no foundation either in reason or authority. For considering

1, First *the foundation of reason;* what may happen by a man and his spirit, as aforesaid, may not happen by the Spirit of God, which is the Holy Ghost. The presence of

one man's spirit with other men, their spirits, their concerns during his absence is but a partial act of the man; while the act of a pure intellectual spirit any where will be universal with regard to such spirit, if not with regard to the objects or points of his presence, as above intimated. In point of reason therefore it is presumable, that the Holy Spirit was present with the apostles as well, if not rather, during their master's presence than at any other period, though not perceived in the same relations, partly because such relations did not then exist, of which an instance has been given. And

2, *For authority* it was said by an apostle, "In Him we live, and move and have our being" (Acts xvii. 28), that is, in the Deity so presented. How then living in Him could the apostles be without Him? And more particularly the mistake is presumable from the following passages, v. g.

—1, One, where we are informed that a power evidently divine and such as betokens the presence of the Holy Ghost was given by our Lord during his earthly presence, not only to the select twelve, but also to seventy other disciples (Luke ix. 1; x. 1).

—2, That, where the disciples generally were promised the blessing of this presence on their simple petition without reference to time or any other condition (Luke xi. 13).—And

—3, Where a condition was implied, as that of leaving all for Christ, and the blessing had no particular reference to this supposed necessity; but a manifold recompense, being spiritual of course, is promised "in this present time" (Luke xviii. 29, 30). But what seems most express is

—4, A direct assertion, of our Lord's communicating the Holy Ghost to his apostles, or rather to the assembled church, before his ascension: when he breathed upon them, and said unto them, "Receive ye the Holy Ghost," &c. (John xx. 22, &c.). While

—5, The Saviour never told his disciples, If I go not

away, THE HOLY GHOST will not come to you; but, the COMFORTER: evidently meaning, that if himself went not away the Comforter would not be required. And he might as well have said The Commentator likewise, which he also promised (John xiv. 26). The Holy Ghost would not, could not be present then in either of these relations or capacities however necessary his presence might be at the same time in other respects; as for a Rectifier, to keep disciples from being all Judases, as well as from denying their Master and forsaking him in his greatest trial, for instance. So

—6, When the Holy Ghost descended visibly after the sensible departure of the Second Mediate, which is what the advocates of that unfounded doctrine seem to rely on, it was chiefly in the character of a Witness to the Word: which being embodied directly in one tongue only, was thence propagated by the Spirit as an universal interpreter sounding every word in every language at once, and rendering the same to every man of whatever nation there assembled, Parthians, and Medes and Elamites and many others, as it were at home; that is, in his own language and to his own heart.

—7, And perhaps it may not be necessary to cite another authority after comparing the confession of St. Peter, (Matt. xvi. 17), with the doctrine of St. Paul (Cor. I. xii. 18): which are here referred to.

That the Spirit may be in us before its discernment by means of the Word, or the Word be with us before its enjoyment by means of the Spirit, cannot, nor need not be denied: it is a part of their duality or distinction; which may be carried also farther than that, even to the case of succession. And this is a case too that may be worth remarking, if it be real, as it is thought; namely, that before the incarnation of the Word we read of his personal acts continually, the Son having then a personal existence of course though not a person, as before explained; but no more do we read of these purely as acts of the Word thereafter: as on the other hand we read not of the personal acts of the Spirit during the incarna-

tion of the Word, but continually thereafter. But still this striking case will make no exception, through the constant cooperation, or rather identification before remarked.

So far then we may observe the concurrence of God the Holy Ghost with God the Son of God: while in other cases the first mentioned will rather seem the principal and this the concurrent; as for example in furnishing essentials for this to characterize. Thus, if the Holy Ghost be known by its fruits, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," and the like; it will be for the Word to make them, and prove them to be such. For what is love simply or unqualified more than hatred? or what is joy more than grief? It is for the Word of God to determine, whether it be worthy of his Spirit, or of God. "For through him we both (says St. Paul, alluding to strangers as well as proselytes) have access by one Spirit unto the Father" (Eph. ii. 18), that is by the emanation or proceeding of the Holy Ghost from God the Father with the Son, to pour divine life, health and comfort through the whole creation. Thus the Holy Ghost before his procession is not distinguished from the Father or the Word nor from the Word on his perception: but as soon as the Holy Ghost is perceived and acknowledged, then Christ is formed in us (Gal. iv. 19), and we hail the auspicious Presence of God in his eternal Word.

The Word or Son and the Holy Ghost or Spirit of God are only two Types of one God, and the only two Types in which He is perceived; the type of the Word being the object of intellect, the type of the Spirit of feeling, the Father no object directly to either, but indirectly an object of both elements by the means of both types: so that it is "like unto like;" mind unto Mind, and spirit unto Spirit; and the divine Nature also approached and participated by their means.

*** In taking leave of this relation, or sort of relations, Duality, in its distinctions,—whether of Father and Son, of Father and Holy Ghost, or of Son and Holy Ghost, we are

naturally struck with a particular or two of the said several relations in common—that is NATURALLY as we say; though particulars of the kind to be now mentioned do not strike any one naturally, as elsewhere observed.—For example,

1, Only admitting the divinity of either the Word or the Spirit, will be an admission of the unity of the same with the Father, who is God only and originally; or, as we may say, in the first place, and in the last: consequently either of those, being God, must be one with him, and equal with him of course in that respect; as there can be no inequality in perfection; whatever there may be in mortality. At the same time,

2, There certainly are clear acknowledgments both of the subordination and inferiority of the Word and the Spirit to the Father in respect of their external relations, especially of the human degree whether it be first or second, as in the highest instance of Jesus Christ the immediate Son of God. Thus the Son for example, speaking of himself to the Jews, according to his most particular biographer St. John, says, "I am not come of myself; but he that sent me is true, whom ye know not" (John vii. 28). "When ye have lift up the Son of man, then shall ye know that I am he, and that I do nothing of myself: but as my Father hath taught me, I speak these things" (Ib. viii. 28). And at his last supper with the disciples he tells the rest of them as Judas goes out, "Now is the Son of man glorified; and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him" (Ib. xiii. 31, 32); intimating the direct derivation of honour from the Father to himself, with its return, as usual, to him who gave it; which has been already remarked. Again, he says, "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise" (Ib. v. 19). And so to Philip the apostle in conti-

nuation of his forecited reply, "Have I been so long time with you," &c. (nothing wonderful). "Believest thou not, that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but THE FATHER THAT DWELLETH IN ME, HE DOETH THE WORKS" (Ib. xiv. 10).

For with the Father saying and doing, or words and works are all one. And such are also whatever things he does by the Son, or the Son by him: whatever is said or done in one of these mediums being accountable also as said or done in the other, and by God in each. Hence the Son can do nothing of himself; but all by the Father, as his disciples by him: and so he tells them; "Verily, verily (says he) I say unto you, He that believeth on me, the works that I do shall he do also, and greater works than these shall he do, because I go unto my Father" (John xiv. 12). "For without me ye can do nothing" (Ib. xv. 5). And of the same import also is that other medium, namely the Spirit: all the works of God in men being necessarily wrought thereby according to promise, and not else; as for example, first God by the prophet, "and I will pour upon the house of David, and upon the inhabitants of Jerusalem the Spirit of grace and of supplications; and they shall look upon ME, whom they have pierced" (Zech. xii. 10)—and next in Christ, "But the Comforter, which is the Holy Ghost whom the Father will send in my name, he shall teach you all things," &c. (John xiv. 26). "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God" (Cor. I. ii. 11).

The Word by recurring to the Father, whether personally or in prayer, effects for us immediately what we can only procure mediately for ourselves. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh

intercession for us," &c. (Rom. viii. 26). And if we can only imagine this continual afflux and reflux of the tide of life in either channel, namely of the Word or Spirit, which consists thereby from the Heart or Fountain of life, we may be able to trace the unity as well as distinction, not only between the Fountain and streams of life, but also between both and the extremities, whether consisting in angels or men, with Christ at the head of both.

3, But what makes the general ignorance or unconsciousness of the unity of the Word and the Spirit with each other, and of their several, as well as common unity with the Father, the Fountain of happiness and perfection, rather remarkable is, its continuance to the present in spite of many an implicit acknowledgment of the fact, even by heathen poets, and that sometimes in terms that would not have disgraced the pages of a Christian divine; as for example, where virtue is said by one to be the narrow WAY of happiness, and by another to be sprinkled with sweat,—virtue signifying the mode as well as the quality, and the principle as well as the effect—in heathen literature. So, in a virtuous man's way, or in any man's way, we may observe a clear distinction without a division, as it relates either inwardly or outwardly—to thinking or doing, to principles or persons, to causes or consequences: the means and accompaniments of either end or direction being also equally different; as of the inward, letters with self-approbation or reproach—of the outward, tools, weapons, &c., with sweat, as aforesaid.

Our Saviour has indicated this same distinction concerning the Way and the Impetus with their identity in several of his sayings as recorded by the evangelists, and especially in the following recorded by St. John and St. Matthew: v. g.

"I am the Way and the truth and the life: no man cometh unto the Father but by me" (John xiv. 6). "And he that taketh not his cross, and followeth after me, is not

worthy of me" (Matt. x. 38). "Because* strait is the gate, and narrow is the Way, which leadeth unto life, and FEW THERE BE THAT FIND IT" (Ib. vii. 14).

4, The misfortune of most inquirers, whether heathen or Christian, has been that of courting or cultivating one of these relations too exclusively of the other: as those who are called wise, the Word exclusively of the Spirit; and those who are not called wise, the Spirit exclusively of the Word: whereas the same Two being one in effect, as we have seen, the enjoyment of one relation is not to be had perfectly without the other. Alas; that the perception of the truth should not oftener be accompanied with the sense or conviction—the enjoyment of the form of godliness, with that of its power and essence, on the one hand; or, that a fallacious power, zeal without knowledge, should ever be allowed to transport, like a furious tempest, some beyond their reckoning, as it were, into unknown seas; while others are "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (Eph. iv. 14)—on the other!

In our voyage through life the Spirit and the Word should be to us in the relation of wind and compass, two differing helps like those, though of one principle or beginning—perhaps: for the doctrine of such matters is not in the province of God's Word. In God's Word the persons of his elect are considered as so many temples or shrines—his sanctifying spirit as their oracle—his creative Word, as their Great High Priest—their part, to consult him daily, worshipping his Divinity, obeying his responses, keeping his temple clean: what an advantage for their private regulation and domestic worship! If ever the response of an heathen oracle was worth regarding, or even

* ——— "ὀρθιος δίμος ἐστ ἀυτὴν,"
"Καὶ τρηχὺς τὸ πρῶτον," &c.

that of Nature to which such oracles were often opposed, —how much more the response of the heart sanctified by Nature's God! For the feelings of old, distempered nature are now like streaky milk; which would be excellent food, if it was not spoiled at the fountain: but that it is the province of the Spirit to correct—of the Word to indicate—and of the elect, "as new-born babes to desire sincerely, that they may grow thereby" (Pet. I. ii. 2).

CHRISTIAN MODES.

PART II.

RELATIONS OF THE KINGDOM.

CHAPTER IV.

MEDIATE IN TRINITY.

1, Doctrine.—2, Evidences.—3, Objections and Errors.

—— "And these Three are One."—JOHN I. v. 7.

THE properties which cannot be imputed to the Supreme Being, or the external and only real Subjective of the Kingdom, directly but are mediately in his three principal Types or Persons, whether singly considered or in duality having now been noticed, with evidences, objections and errors regarding the same in either consideration, that is, either single or dual—there still seems room enough for another review of the subject in its full combination, or of the same unity in trinity, presenting one view of one God in three types or persons. And here it is that the glorious majesty of the Godhead shines in full splendour, being displayed in a perfect unity, or united in perfection.

But if we found the view of these divine relations singly oppressive, and the view of them doubled, or singly compared, still more disproportioned to the humble means engaged in their survey, how vastly beyond them must we find the same in this more perfect scope or combination!

While the relation that we are now entering upon is also a tender theme, as well as vast and difficult, and the more liable to exceptions through the little pains that people take to understand it. Wherefore it should be our endeavour in pursuing this theme, to obviate such exceptions, if possible, by a clear exposition, a satisfactory illustration, and a solid confirmation of the doctrine; or by considering; 1, Doctrine; 2, Evidences; 3, Objections and Errors —here, as before on similar occasions.

§ 1. Proceeding therefore with the *Doctrine* in the way now simply proposed; 1, by an exposition of the subject; 2, by its analogy or comparison—

1. The first particular to be regarded under that head, is the *Subject*, or what the doctrine may be about: which is the relation of One to many by Three,—or, as more commonly expressed, of THE UNITY IN TRINITY. And the comprehension of this subject is to be farther determined by 1, simplifying its designation, namely of Unity in Trinity; and 2, supplying what may be required to complete its signification.

1, For *simplifying* there may be occasion enough, the expression of unity in trinity being perfectly scholastic, and neither scriptural, nor yet generally intelligible: therefore, to make it either, we should hereby understand in the first place, Three that are One, according to the Scriptural expression. Which unity of Three is understood to be,—not casual, as by agreement or cooperation, but constant and invariable, and may be in one respect, in more than one, or in many, but cannot be in all, for then would they not be three. And what that ONE may be which they are, or in which their unity or common being consists, is not declared in the Scripture in which they are particularly mentioned. It is not conceivable, that three persons—supposing the Father, the Word and the Holy Ghost to be persons, which they literally are not, could be one person in the same sense in which they are three respectively; and, more than that, the literal construction of the sentence

is ONE THING—that is THE SAME, or one substance: therefore the plain drift of the argument will be their common identity, or the sum and substance of that in which their sameness, or rather oneness consists.

2, The particulars of that sameness is the part that requires *to be supplied.* It would be too general an hypothesis, to suppose that such sameness consists in the equal divinity of the Three, without finding some properties, acts or instances, being purely divine, in which they agree; it may therefore still be well, to reconsider without repeating, a few points of their agreement, sameness, or unity in that full relation in different respects; as in respect of 1, Nature, &c.; 2, Origin, &c.

—1, With regard to the sameness or unity of the Three, *in Nature,* besides what has been cited,

=1, From the same verse from which the above is collected, and the most express authority for the doctrine above referred to, we may conclude these Three to be one in the habit or property of *bearing record,* which is an essential property—" for there are three that BEAR RECORD;" and next in one sphere or quality, the divine, which is here its characteristic—" for there are three that bear record IN HEAVEN, the Father, the Word, and the Holy Ghost; and THESE THREE ARE ONE." So that one natural point, or one essential property, with its characteristic is here clearly confessed as a respect of union for " these Three " Types or Mediates of Divinity. And we have reason to apprehend, that the same may also be one in other respects as well essential as characteristic, and common as well as peculiar to them: for example,

=2, in *glory* and *majesty* (Matt. xxviii. 19; Eph. iv. 4—6).

=3, in *being uncreated* (Rom. xi. 35, 36).

=4, ... *incomprehensible* (Tim. I. vi. 15, 16).

=5, ... *eternal* (Rev. i. 4, 8).

=6, ... *almighty* (Ps. cxxxv. 6; John v. 23): also

= 7, in *creation* (Gen. i. 2, 3).
= 8, — *judgment* (Job xxvi. 11, 12; Isai. xxx. 27, 28).
= 9, — *providence* (Ps. civ.; Heb. i. 3).
=10, — *truth*, by attestation, &c. (as above, also John I. iv. 2, 3).

To which might still be added, if necessary, other properties or particulars as respects of union within our conception only; to say nothing of more perhaps beyond, being also not in kind only, as several human persons may resemble each other, but in very substance—yea, IN VERY ACT AND DEED: whereby they being three Persons, have yet but one primitive beginning or principle of existence centering in "One God and Father of all; who is above all, and through all and in you all" (Eph. iv. 6).

The distinction between Substance and Person may be obvious enough to any man who can distinguish between human nature and himself: so may the presence of two persons, male and female, in which that nature was created; and thereby perhaps the Presence or Persons of the divine Nature; being Three, instead of two,—that is one Nature and Presence in three Persons. By which unity is meant, not a reduction of three persons into one PERSON or into one ANY THING; but an unity or oneness between three persons, their own personal distinctions still continuing: by which means the same three persons, or any other number, may be united under one head or idea, and form a collective person, whether special, general or universal in the manner before described*; being here the One, or Universal God. But this unity notwithstanding; it is clear, that the Father and Son could not be one in being both Father or both Son; neither could the Son and Holy Ghost be one in being both man or both spirit, or both Son, or both Holy Ghost: for either of these alternatives were destructive of the relation. No more can the Three Persons of the Godhead, be, as before signified, one by agreement, occasional cooperation or any other occasional

* Vol. I. p. 129.

medium only: for then the evangelist would not have said, "These Three ARE One," but These Three AGREE in One, as he says in speaking of the three witnesses on earth in the following verse (John I. v. 8). It therefore seems reasonable to conclude the meaning of St. John to be as above stated, namely, that the Three bearing record in Heaven are ONE BY UNITY BOTH OF PRINCIPLE AND PRESENCE; BUT NOT OF MODE, DESIGN, OR PERCEPTION; because in these respects they differ, and are very distinct, as we feel, although the Son and Holy Ghost can originate nothing of themselves, and there is also nothing done by the Father without them from the beginning;—so strict is their unity.

—2, Wherefore they being all of one Principle, though by different presentations, there can be no imaginable subsequence or succession among them in respect of *original*, or first beginning; although in respect of other beginnings there might; as e. g.

=1, In respect of that *eternal beginning* which constituted the relation of Father, Word, and Holy Ghost: when the Unity of the divine Presence went forth really in two ways, or it may be said, in three ways, at once; being not only by the two last mentioned directly, but also mediately in the First by them.

=2, Such then was the first beginning of personality in the eternity of the Godhead. And, not to be minute or presuming beyond what is written; whatever other beginnings may be conceived in creation, or in any other act, for either of the two last mentioned,—of one such beginning of the Second Mediate we have a clear conception in his *human birth*: when he came down from Heaven, as he says, "For I came down from Heaven, not to do mine own will, but the will of Him that sent me" (John vi. 38).

=3, It might be thought another beginning for this one, *when he returned* to the state from which he descended, to the glory, as he also signifies, which he had with the Father before the world: "And now, O Father, glorify Thou me with thine own self (says he) in the glory which I had

with Thee before the world was" (John xvii. 5): being then so far a new person as he returned in the adopted form of manhood, the body prepared for him (Heb. x. 5): in which form or body he will also return to judgment upon earth (Acts i. 11).

=4, This might be so thought; but (to finish our comparison of the Second Person or Mediate in this place) it must be thought, and also owned and remembered; that in no beginning could the divine Principle be changed or degraded, let the new form, person or presence be what it might: as here, for example, *the posthumous form* or state of the Word which was incarnate in Jesus Christ will be the same that he enjoyed before his descent and humiliation in a mortal form, or with the same superadded to the divine original; that original form being rather glorified, than degraded by this addition. For as our mortal bodies are improved by repletion, even so is the immortal body of Christ by one such body, and not by one alone: "the fulness of him that filleth all in all" being—not indeed, but apparently or in a manner enlarged by this seeming circumscription.

The Principal in this divine relation, which is God absolutely considered, will necessarily stand or be accounted before its internal relations as well as before the external. For first by birth is originated the internal relation of Father and Son, and next by mission or procession that of Father, Son and Holy Ghost, or Spirit of each; all being one. So that in this Trinity none is afore or after other, except in relation to the observer; in nature or principle none is greater or less than another, but the whole Three Persons are co-eternal together, and co-equal." Accordingly we find, and nothing can be more simple, that OF THE SAME THREE GOD IS EACH, AND EACH IS GOD; BUT EACH IS NOT OTHER, NEITHER ARE THEY ALL THREE GODS: the personal distinction between these divine Correlatives is as decided as any distinction can be; the substantial agreement just as close, and that without any confusion of persons, or division either.

For if there be no distinction in Divinity itself; and by

consequence, no proper unity either of the Word or Spirit in their primitive relation, yet in their associations there will be; as for example, THE WORD INCARNATE is a proper unity, so is THE HOLY GHOST SENT OR INSPIRED. The Father himself is not God absolutely, but God in that relation: of course the Son and Holy Ghost can be so only in theirs; as may be gathered from different expressions in Scripture, and particularly from that memorable benediction, "The grace of the Lord Jesus Christ, and the love of God, (scil. the Father) and the communion of the Holy Ghost be with you all" (Cor. II. xiii. 14). Though in general when God only is mentioned, neither person will be particularly understood, but the Being or Godhead presented in all. For as the Word alone is not one person of God, any more than the Spirit, but Christ the Son and Word is one Person, and the Holy Ghost, the Comforter, is another—so God himself alone is not one person; but God the Father, from whom the Son and Holy Ghost are equally derived. It is the Father that makes them God, namely by birth or production, as they make him the Father and Fountain of their existence by being begotten by and proceeding from him, but do not make him God.

—Such is the nature and extent of their reciprocity. And they, namely the Father, Son and Holy Ghost, are all regarded as distinctions of one Subject, because that Subject is but one in all: of which any one might be satisfied by reconsidering and comparing a few explanations here before given; as for example

=1, It is impossible to make two things of the ratio of an existence and the existence itself: therefore in the Godhead, God and Logos, God the Father and Son or Word must be One.

=2, It is impossible to make two things of an agent and his acting whether latent or apparent, which is in fact his life and spirit: therefore God and the Spirit of God, whether Father or Son, must be all one; namely the Father, Son and Holy Ghost, One God altogether: and which if one should describe in one person, it would be thus, namely, 1 The

Father as his principle, 2 the Word as his Ratio or intelligible Presence, 3 the Spirit as his sensible Presence or Operation: so making altogether One jointly, as each is distinctly. For notwithstanding this distinction, separate us who can either presence,—the ratio, or the operation, of an intellectual being from his principle or self; or let him say who can, which of all these may be a part or less than the whole of the other: for the thing is impossible. Distinguish "these Three" as widely as you please, they will always be One; assimilate them as nearly as you please, they will always be Three. The Son is not the Father, nor the Father the Son; yet these Two are One: the Holy Ghost is neither the Father nor the Son; yet "these Three are One:" and the way in which they are so, it is hoped has been sufficiently explained.

2. As there seems however but too much room for cavil on this subject, and there are numbers who live by such cavil; supporting a base monopoly by the basest artifices *; it may be worthy of our best and most earnest endeavour, to clear the doctrine of the Trinity, and disappoint the mystery-mongers, if possible, by approaching that doctrine as we should any other naturally above our comprehension; namely by the help of *analogy*; the use of which is, to bring within sight at least such objects as our unaided reason could hardly overtake. The highest and consequently worthiest, scale or object for comparison at present is found in our own nature, the highest of which we have any absolute perception: and if, as before observed, every comparison between this nature and the divine must tend to shew their disparity, it may still enable us to approach or keep more in sight of our purpose, than we could perhaps without such comparison: for to inquiries after truth even negatives have their use, and are not always without information.

* Like making it necessary, for example, at once to believe a proposition, and believe it unintelligible: two articles on one point that do not seem reconcileable.

1, Admitting therefore some favoured individuals of our species to be indeed, as it is said, "Partakers of the divine nature" (Pet II. i. 4); and (which it would not be too much to assume in that case) partakers also of the angelic, continuing human at the same time; we should then see exemplified, not two-natures only, but *three natures in one person:* which may be thought an expressive parallel for the relation of the Holy Trinity. Or

2, Perhaps a nearer parallel may be conceived in the union of many individuals, whether of the human or of the angelic race; as it may be *of several persons in one nature;* but most especially in the particular case of a man's immediate descent, where the three divine correlatives aforesaid would seem to be nicely imitated. However, to pursue the parallel as far it goes; we may observe, that God the Father and Son are One ACTUALLY and eternally according to their eternal nature, and One also eternally with the Holy Ghost, their common Spirit, in one indissoluble being or Godhead,—in the same manner as father and son are VIRTUALLY one in the human being, or manhood, previous to the birth or begetting of the latter; their Spirit being also one with both at the same period, and in the same manner. Also that in the being of the Godhead one Principle or Beginning only applies to the Three divine Correlatives here mentioned; as supposing the human principle or beginning both of body and soul to be only one, which is probable enough, the principle of the first man must have extended, virtually at least as aforesaid, to the embryous detail of his whole posterity; but with some difference, as for example,

—1, That the forthcoming race of Adam was only related to him in the same distant way that the regenerated of his race are related to their heavenly Father, and not in the near and necessary bond of communion in which the divine Father and Son are inversely related with the Holy Ghost.

—2, That the plurality of mankind is later than its unity

or beginning; being the consequence of an after act, and that not like the unblemished act of creation. For upon the introduction of death by sin and the multiplication of the human species by death, as the vegetable species are multiplied (John xii. 24), the unity of their being was completely broken up, and as it were annihilated: every new combination of human properties became thenceforth a new subject and a new source of reproductive existence, though still of the old sort, tainted with all the imperfection of a bad beginning, to which it can no more return than age to youth or the running stream to its fountain. And through the whole course of human existence not only persons but their constituents from the simple to the grossest or most complex, however similar in themselves and however running into each other, will still occur successively, and not together from the beginning as with the internal relations of the Godhead: whereby, namely by means of such succession, one man is rendered as distinct from another as any other animal can be from man. For the greater part of them neither come into the world together, nor depart together; and of those who live together, not any suffer and act together precisely, not many suffer and act in unison, but most of them are drawing different ways at the same time. One man eats at one time, another at another; and the refection of one will not allay the cravings of another's appetite, nor recruit his strength. In an intellectual respect one man is not the wiser for another's wisdom; nor in a moral the juster for another's integrity, nor in a pecuniary the richer for his wealth. Every man has his several lot and existence, every man is a government of himself, all issuing from one stock, and composing all together one grand federal republic, subject to certain conditions, and under the direction of One general Head, the Same as above proposed.

But what may this severalty be in the Godhead, as we are taught to consider it? Just three Persons, Mediums, or Presentations of One Supreme Being; instead of an

unlimited number of beings issuing from one: the same Three consenting in every purpose, cooperating in every act; and that not by a contribution of means or efforts, but by an unity of principle; not by a contribution of faculty, but by an identity of life or substance: so that they are not properly helpers to each other so much as DOERS OF EACH OTHER'S DEEDS, according to the Word (John v. 19). They are like three several bodies with one life and soul, if such a case can be conceived, or like three streams supplied by one fountain, or like three kingdoms ruled and invigorated by one government. For the principle or stock is not here productive merely, but also component; not comprehensive only, but constituent; not one of three elements, as it was originally with mankind, namely of matter, spirit and intellect; but of three Persons, the Father, Son, and Holy Ghost; not three streams in one fountain either, but one Fountain in three streams; nor yet three governments in one kingdom, as we often find; but one government in three kingdoms.

The distinction between different natures in one person and different persons in one nature may be obvious enough for two parallels, and enough also perhaps of the kind: yet another of the same kind deserves to be mentioned as presenting another unity which is so much nearer to a parallel than the preceding as it cannot be said, that the same has ever been wholly dissolved since it was first combined, being that unhappy moral comprehension in which all men of whatever quality or degree have been and will be united "whose names are not written in the book of life of the Lamb slain from the foundation of the world" (Rev. xiii. 8), or who are not found in the union or nature of Christ. And this unhappy comprehension will be the same, whether we consider as its head "the old man which is corrupt according to the deceitful lusts," (Eph. iv. 22,) or his corrupter, the devil, who still corrupts by him; being himself an host; whose unity is not disturbed by iniquity

in a thousand shapes: "the spirit that still worketh in the children of disobedience" (Ib. ii. 2); as our Saviour told some of them, "Ye are of your father the devil; and the lusts of your father ye will do. He was a murderer from the beginning; and abode not in the truth, BECAUSE THERE IS NO TRUTH IN HIM" (John viii. 44).

But the more agreeable comprehension, if not so common, is that of the benign Creator, who lives in his children, in those who live the life of Christ; as he alleges to his disciples, "Because I live ye shall live also" (John xiv. 19)—and as St. John alleges to the church, "Whosoever is born of God doth not commit sin: for his seed remaineth in him; and he cannot sin, because he is born of God. In this the children of God are manifest and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother" (John I. iii. 9, 10). And here it would seem, as if our parallel was drawing towards its object: and yet are we still far enough from it even in this instance. For this is still but a general instance of plurality in unity; of a plurality unequal, unlimited, degenerate and successive; not equal, limited, pure, and coetaneous, like the holy Trinity. And the unity also in this instance does not amount to the perfect sameness, which unity must be, to answer its description; and which is also found in the perfect unity of the Godhead related as aforesaid. For here the consent between several persons is complete; and that, not by concert or communion only; but by unity of action or substance, as aforesaid, which is far beyond the unity with God enjoyed by any creature; as in our case for example, where the unity will be far from being perfect either in counsel or operation: the best of us being but half united to God, and for what he does with Him doing a great deal more without him. Whereas it was said, and truly, by the second Person in the divine Trinity of himself, "The Son can do nothing of himself, but what he seeth the Father do. FOR WHAT THINGS SOEVER HE DOETH, THESE ALSO

DOETH THE SON LIKEWISE" (John v. 19). Can any man living now say only of another man, What things soever he doeth these also do I likewise? He may say of his father, what things soever my father DID before I was born, these also did I at the time by implication, being then no other than he. But he cannot say, whatsoever things my father doeth at this moment, these also do I now likewise, as implied in our Saviour's saying: because in that man the accidental unity or implication was broken up, banished and destroyed altogether at his commencement, as aforesaid; which the original and eternal unity of the Godhead never could be. And if one man cannot boast this identity between himself and another, much less can he with respect to the immortal God; to say of himself in comparison with Him, what things soever God doeth, these also do I, poor fleeting creature as I am, do likewise.

3, A similar objection will also lie against another sort of parallel; which is nearer again, perhaps; being that of *Types* or abstract persons instead of personal individuals, whether 1, latent and extant; or 2, essential and characteristic; before described under the head of constituents. As,

—1, The two types, *latent* and *extant* above noticed, which every created being really supports, and between which there is no essential difference; as those of a man, for example, being the same in himself, in his acts, and in his latent operation—to show how God may be the same in his primitive glory, as in his outward acts by the Word, and inward by the Spirit; three several Types, or Presences, of One ineffable Being; Three that are one God, as One God is all Three. To conceive by the two types of a man, or by three including the original, if it be allowable, so many corresponding persons, whether latent or extant, in being or in operation, may be difficult certainly: yet as the difficulty appears to turn on a mere verbal distinction, it seems hardly worth while to halt on the ideal difference between a person and a personal type, or type of a person —or if it be;

—2, The same objection will lie against the other shade if so we may call it, of this parallel likewise, namely of types; supposing them to be now *essential* and *characteristic*, instead of latent and extant. For the difference between the two shades will be like the difference of shades, —less in fact than inimagination or conception; inward and latent being about as one, and also outward and characteristic: so that their difference cannot be great. And yet this new conception of the subject may be useful in comparing the internal relation of the Godhead; if we can apprehend the root hereof, or Father as he is called, in the essential type, and the other Persons or Correlatives in the characteristic. And whereas the parallel will not then be certain as to number,—for two types, supposing them only two, do not answer to three persons; this may be obviated by ascribing two significations to the second or characteristic type, and understanding thereby not only the character but our notion or conception of the same likewise; which as before stated *, should be a likeness of that likeness as well as of the original root or archetype, and will be truly both to us in presence, if not in perfection.

4, And this may suggest to any one the idea of another parallel in the *Name, Notion* and *Substance* of man, or of any other subject; being the three natural types of all that are named. For supposing the Deity to exist like other subjects 1 absolutely in Himself, and 2 relatively—whether first in his proper character, or next in such a notion as any other being may be able to form of Him, there may thereupon also be conceived three several types of one subject, being consequently so far one; that is, so far as they are consentaneous or correlative: in which respect no three subjects of any description can be more one than these. Three points in a line, as the middle and two ends †, three

* Vol. I. p. 183.

† One is loath to employ mathematical or material illustrations on a subject so spiritual and so far beyond demonstration; yet the example here suggested seems so very applicable for an example of the sort, that one

angles in a grain of sand will not; three men united in one object, which some take to be friendship, will not: for here are three patterns of one,—quite another thing. And yet the present parallel with all its advantages, and particularly the numerical correspondence just mentioned, does not excel the last; nor that either, which is now to be mentioned especially: being one that we could not discover, and one in which we may have the greater confidence for that we could not discover it, the same being dictated by God himself, the Subject to whom it relates. For

5, By Himself, or his Word, has God condescended to reveal himself in the parallel of a *Father, his Son,* and *his Spirit.* And according to the true idea of generation, no human understanding could possibly have devised any parallel so true, so philosophical and consistent. The true idea being this, namely, to regard the matter or material properties on which any parental form is impressed or with which it may be associated, as a mere medium or vehicle, a basis common to many other subjects perhaps; the essence transmitted being a certain form, mode or prescription. And though the father and son or parent and offspring appear to be two while living distinct, yet is their mode generally or in the main but one and the same, and so will be to all generations. But the sameness between the divine Father and his Son, which is their mode or word,

hardly knows how to help indicating two or three points in its agreement; to wit

1, The distinctness of either end of a line in itself; but not in the line, nor yet from each other:

2, Their meeting in the centre; and proceeding therefrom, as from a common source:

3, Which however can only be apprehended by their means on a comparison:

4, When the whole three, v. g. middle and ends, will appear distinct from each other, although

5, They clearly constitute but one indiscriminable line all together: which

6, May be apprehended without any visible sign or description, and as satisfactorily talked of as if it was seen.

will be more special as well as unalterable; the same Two being as much One as any subject and its true notion or image whether confined to the subject or communicated to another. And as a father and his son will be one by their common mode, word or prescription, so likewise by their common spirit, until one of them shall happen to be born again and translated as it were to another word or spirit; the spirit of every living subject being clearly it's self, essence or abstract, most properly expressed in this term,—and the word, its description or detail; both one in fact, and the whole together likewise, as aforesaid. And even to inanimate things the same mode of conception and consequent naming is also applicable; as we say, the spirit of a book, a law, an institution and other verbal bodies,—meaning its marrow, essence or abstract, that which represents the whole in a comprehensible volume amounting to the same effect. Wherefore, without laying any immoderate stress on such a precedent, it may be worth while to notice, how the ancient term with us for one of these Representatives of the Father, HOLY GHOST, is decidedly expressive of such a relation; namely as the appearance of an intellectual being by his abstract, likeness or spirit: which suggests

6, The idea of paralleling the whole Godhead, that is the Deity or Being of God in abstract, by means of *an abstract character;* say, Virtue in general, or the virtue of prudence in particular: which being first simply personified will represent the same Godhead in form. And then; as prudence may be personified in one man or another, or in an angel form preferably to a human, we may thereby conceive several persons of virtue in general or of prudence in particular, WITHOUT SEVERAL VIRTUES OR PRUDENCES. For virtue or prudence in perfection will be always the same; one only in the abstract, and one only in form or detail,—in whatever form it may be personified, and however many persons or samples of that form, or of any other may follow in its train. Whereby, as virtue is

one and prudence one, may be understood partly, how God is One; One only and undivided, notwithstanding any distinction or multiplicity of persons that he may offer or animate; and also how, notwithstanding the idols with all that men offer to them so profusely, GOD IS STILL BUT ONE, AND "THERE IS NONE OTHER GOD BUT ONE. For though there be that are called gods whether in Heaven or in earth, (as there be gods many and lords many,) there is to us but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by him" (Cor. I. viii. 4—6)—as virtue is only one abstract, notwithstanding so many particular properties or examples as there are of the same; as patience, meekness, contentment, humility, and a great many more, which are called virtues. It being also very conceivable how the Deity might have stooped or been humbled by its association with humanity in the person of Christ without being debased; as virtue may be humbled apparently by its association with a plain exterior, or with what would be thought unworthy circumstances, only shining itself the more conspicuously on that account. And what is thus exemplified in the character of virtue might be exemplified as well, if not better in the character of wisdom, which is its counterpart: when remembering the universality of the subject, we perceive how several properties distinguishable from each other may agree in being all equally wisdom; as prudence, piety and benevolence, for example. For prudence is wisdom, piety is wisdom, and benevolence is wisdom: yet not three wisdoms, but one; three very distinct properties in one relation, but only one in another: and in the same manner may the three divine Persons of the ever blessed Trinity be conceived to be distinct as persons, but united as God. Also

7, Taking another case into our consideration, *the enjoyment of such a character;* we may similarly conceive by these examples, how the One great almighty God; the God of the universe, was (and is, let us hope) peculiarly the God

of Israel, as represented in the Old Testament, without that odious and unnatural limitation which his people, or some of them are apt to imagine. For as one property is wisdom or virtue, and another property likewise without their being two wisdoms or two virtues; so wisdom or virtue or both may be the property of two persons, without being two subjects, or two pieces, or two sorts, or two degrees, shades or any thing else. So Moses, their UNRIVALLED LEGISLATOR, tells the Israelites, that keeping the commandments of God is their wisdom (Deut. iv. 6): but is it not ours too? Yes; it is: and just the same too, as their God is ours. He is peculiarly theirs, and peculiarly ours, equally of both: but theirs with circumcision and ours without; circumcision being the assignment of Abraham, but ours, (and theirs likewise, it should be) the cross of Christ: who, the apostle says "hath redeemed us from the curse of the law; being made a curse for us . . . . that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith" (Gal. iii. 13, 14). "For he is our peace; who hath made both one . . . . that he might reconcile both unto God in one body by the cross," &c. (Eph. ii. 14, 16).

But the Trinity that we worship in unity and ought also to obey in the terms of our allegiance, can only be understood in relation to the observer, and not in relation to the object, as a Trinity TO the worshipper, and not IN the Object of worship. For in the Object itself there is no distinction (as before observed*) to mark either a plurality or a division: all the distinctions in the world are made by it; but in it not all the world is able to find a distinction. God is, what for want of other terms or conceptions we should call a Spirit, Power or Quality: which may be understood either alone or in apposition, like Cold, Light, Red, &c., and may be applied to persons as these are to things; for example,

* Vol. II. p. 358.

—1, There is God *alone;* the original Spirit, Power or Quality, as there may be cold.

—2, There is the same God *exemplified* in a person, as cold may be in a thing: and then,

—3, One person may be God, and another may be God *without a plurality* or division of the Godhead, just as one thing and another may be cold without a division of the quality. For two or three things partaking of one quality do not make so many qualities of that one, no more do two or three persons: the Father is good, the Son is good, and the Holy Ghost is good; yet are they not three Goods, but three Types, Examples or Personifications of that which is good. Again; as iron is cold, stone is cold, and water is cold; so in the divine Majesty that we worship—the Father is God, the Son is God, and the Holy Ghost is God, without any distinction as to the divine Majesty and Godhead. For as water, stone and iron are one with respect to coldness, so the Father, Son and Holy Ghost are One with respect to Divinity. As the coldness of water, stone and iron is one in kind, so the Divinity of the Father, Son and Holy Ghost is One: there is no essential difference in the divinity of Father, Son and Holy Ghost, whatever difference may appear in their personifications of the same, or in its associations with any other subjects. We should also remember,

—4, The analogy of *Immutability* in this relation. For if the Father is God, the Son is God, and the Holy Ghost is God, God is not however the person of either; but each is a person, or presentation, being all together the full Presence of God; the Presence which all we who are blessed with the same in a distant degree look up to as God: in the same manner as we consider that in a vessel of iron, iron is not the vessel, but the vessel is iron, and as of iron, water, stone, each is cold; though cold be neither water, stone nor iron, but a physical property impartible to many other substances as well as these. So God is light, love &c. according to St. John (John I. i. 5; iv. 8; 16, &c.);

and man is both darkness and light according to St. Paul (Eph. v. 8): and more instances of the kind might be mentioned; as Christ, "the Desire of all nations" (Hag. ii. 7); who was made sin for us without knowing sin (Cor. II. v. 21), &c. Yet the converse of these propositions will not stand in any case: for light is not God; darkness is not man; sin is not Christ, &c. And,

—5, continuing the *same analogy*, or parallel: if THREE persons be God, God will not therefore be three persons, any more than coldness will be three things because three things are cold: and God is as much a person because three Persons are God, or He is so presented, as coldness is a thing because three things are cold, or coldness is felt thereby. Can any one tell us the form of coldness? No; but any one may tell us the form of a thing that is cold. So no man can really tell another the form of God, whatever he may pretend for the sake of idolatry: but there have been those who could tell us the form of that which is God. "Which was from the beginning: (says one of them) which we have heard; which we have seen with our eyes; which our hands have handled of the Word of life" (John I. i. 1). So the way or operation of the Holy Spirit is as invisible as the ends of the wind: but the presence of the Creator may be discerned only in the natural force of that impetuous element; how much more in the divine Power, by which not only that, but the more active element of intellect itself is controlled! "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal Power and Godhead" (Rom. i. 20). But all things being made by him, he is seen, felt or perceived in every thing; more perfectly in some than in others, but most perfectly in the idea that we have of him by his Son, Jesus Christ, our Lord, and in "the fruit of the Spirit,—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Gal. v. 22); which we have also by this "Image of the invisible God" (Col. i. 15). "For the tree is known by his fruit" (Matt. xii. 33): and by such as have just

been enumerated know we God's Holy Spirit with the Father and the Son.

And with this parallel here let us conclude the comparison of an incomparable Subject. It may be thought that fewer examples than have been given might have sufficed, and so they might with some. But even where so many examples were not required, it is to be hoped, that what are now given will be attended with no inconvenience, if they do not promote the intended conception by their united effect. For the Subject itself is liable to be regarded in different ways on different occasions; as absolutely or relatively in the first place, and as variously related in the second: to suit which diversity a diversity of parallels may be required, and all perhaps not enough. For when we endeavour to parallel or illustrate by comparison the nature of that incomprehensible Being to whom we owe our existence, all our parallels or comparisons appear to be defeated as fast as they are brought forward: there is not one of them scarcely, but is met with an exception as soon as it appears; there is not one that will reach farther than to the beginning, or to the middle of an idea of Him at most, much less to a perfect notion. But what then? What are we to infer herefrom, and what does this inability to parallel the internal relations of the Deity with any other demonstrate? It demonstrates the same with our inability to parallel the divine Subject himself by any human conception: demonstrates, that God is not to be paralleled by man in any respect; as we shall now have occasion to observe still farther in considering, as before proposed, the general evidences of the doctrine that has been advanced on the ever blessed Trinity and illustrated by a variety of parallels, as far as their inadequacy would permit. The mention of these evidences will also naturally call up a train of objections and errors; which also will require their answers in turn; such requisitions naturally happening one upon another in the usual routine of discussion.

§ 2. If a doctrine will bear investigation, only expounding and illustrating the same with due attention, may be thought a considerable step towards establishing its authenticity. Or at any rate a doctrine cannot be proved, before it is understood, one should think; and especially by the teacher himself: though we still are not to confound perspicuity with evidence; since the falsest doctrine that ever was may be made perspicuous as well as the truest. And this caution seems the more requisite, concerning matters of faith especially; as the eagerness or indolence of many in this respect will often lead them to conclude that a proposition is demonstrated, when they begin to understand its meaning; though others, on the contrary, would rather object to it on this account, conceiving, that however it may be with the different kinds of human knowledge, in divinity nothing can be credible that is at all intelligible. Such is the difference of propensities among men, a difference not to be paralleled perhaps in any other kind of intellectuals. It is true, there may be a propensity to some doctrines through calling or affinity, independent of either of the motives now mentioned, namely, of eagerness or indolence—independent also of the vanity of opinion which has a great deal to do with fond conclusions; and as men incline, they will judge. We have not now to do with inclinations however, but with *Evidence*, whether taken, 1, from Revelation; or, 2, from reason.

1. We have already considered the first of these authorities, namely *Revelation* in respect to the unity of the Supreme Being, we are now to consider what the same authority may produce in favour of the trinity related therein; whether, 1, explicitly; or, 2, implicitly.

1, For an instance of the authority of revelation *explicitly* delivered on this head, we have the well-known text of St. John before alluded to, "There are Three that bear record in Heaven; the Father, the Word, and the Holy Ghost: and these Three are One" (John I. v. 7): which

is so clear an assertion of the doctrine that a companion for it can hardly be requisite; especially as

2, The *implicit* declarations to this effect are clear enough to be understood, while their casual manner entitles them to the more confidence. And of these declarations we find examples enough; of which some have been mentioned already in the course of this discussion, or insisted upon by others, and some have not: among the latter, e. g. is

—1, By the Psalmist, one that particularly deserves to be quoted, as well for its metre as for its meaning, namely,

"By (2) the Word of (1) the Lord were the Heavens made;

"And all the Host of them by (3) the Breath of his Mouth" (Ps. xxxiii. 6).

Which remarkable sentence is also repeated by St. Peter, with the omission however of one material point (Pet. II. iii. 5).

—2, Another also by the first mentioned authority in that lovely gem of devotional poetry, the fifty-first Psalm, in a more regular order and more pensive metre:

"Cast me not away, (1) O God, from (2) thy Presence,

"And take not (3) thy Holy Spirit from me" (Ps. li. 11).

—3, And another from that incomparable production, the hundred and thirty-ninth, in another metre:

"Whither shall I go then from Thy Spirit?

"Or whither shall I go then from Thy Presence" (Ps. cxxxix. 6).

Making together such an expression as may prove that "the man after God's own heart" (Sam. I. xiii. 14), had a vital, if not a formal, perception of the relation of the ever blessed Trinity; drinking, as St. Paul expresses it, like the fathers who escaped out of Egypt, and Moses, their leader, to whom they were baptized in the cloud and in the sea, of that SPIRITUAL ROCK that followed them,

though founded in eternity, which Rock was Christ (Cor. I. x. 2—4), prefigured by the rock in the desert (Num. xx. 8). But for examples of St. Paul's own implicit allusions in prose to this relation we may remember

—4, That to the Corinthians, "Now there are diversities of gifts; but (3) the same Spirit; and there are differences of administrations; but the same (2) Lord; and there are diversities of operations: but it is the same (1) God which worketh all in all" (Cor. I. xii. 4—6). Where we may observe how, by an opposite order to that of the last numbered example, the third Member in this relation is put first as being the nearest to the general object, namely, to the object of their gifts and trusts. And this passage is perfectly paralleled by

—5, Another of the same Apostle's inditing, which is that admired benediction, "The grace of our Lord, Jesus Christ, and the love of God*, and the communion of the Holy Ghost be with you" (Cor. II. xiii. 14). While for an authority corresponding with that which is here implied may be added,

—6, Another equally interesting, though it has not had the fortune to be equally distinguished, in a lovely petition by the same before cited, "For this cause I bow my knees unto (1) the FATHER of (2) our LORD JESUS CHRIST, of whom the whole family in Heaven and earth is named, that He would grant you according to the riches of his glory, to be strengthened with might by (3) his SPIRIT in the inner man: that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love

* Whenever *God* is mentioned absolutely in Scripture it is fair to understand the whole Godhead related as above: EXCEPT there should be an apparent distinction, as in the present instance; when we may understand *the Father* in that expression; especially, as it here happens, in the middle of the enumeration; which precludes the use of it as a summary or abstract of the divine Being, the ordinary use, as above signified.

of Christ which passeth knowledge, that ye might be filled with all the fulness of God" (Eph. iii. 14, &c.). Also —7, One from the Gospel; where the Son of God, after declaring that he would pray (1) THE FATHER, who would send (3) THE HOLY GHOST to comfort his disciples on his departure, continues, (2) "I WILL NOT LEAVE YOU COMFORTLESS, I will come to you" (John xiv. 18); namely, by the coming of the Holy Ghost. He does not say, The Holy Ghost will come to you; but *I*; amounting to the same effect. For it would be absurd to understand his meaning thus, v. g. I will pray the Father to send the Holy Ghost, and come myself instead of him. The Son and Holy Ghost, being one with the Father in the unity of the Godhead, could notwithstanding their personal distinction be also regarded as one with each other in other respects. And it is wonderful how naturally and consistently this communion is expressed in the passages above cited: as an instance of which, let the last of them, the Son coming by the Holy Ghost, only be applied to any other son of God and man, being the nearest relation that one of mortal origin can be supposed to bear to the Father and the Holy Ghost; and it may soon appear whether such an application would not be as blasphemous in this case, as ever it was accounted in that of our blessed Saviour (John v. 18; x. 33; Matt. xxvi. 65, &c.). Or let the saying be taken from the Speaker with due intelligence, and it will soon appear whether any saying could be more natural and becoming for a Son who was the Image of his Father, and could reckon upon the indulgence of every wish; or do the same, (as we often say on taking an equivalent, it will be just the same) whether to come from the Father in the person of the Holy Ghost, or to send him from the Father, or to obtain a mission of the same from the Father in his name: the effect being still in either case equally of the Father by the medium of the Son and Holy Ghost.

Upon the whole, therefore, it may be fairly concluded

from the forementioned authorities, that no other man, nor any other spirit can creep into these relations: THEY ARE QUITE PECULIAR. And while the Deity is variously presented to mankind, and also indefinitely communicated, it may be, not only to that kind but likewise to others vastly excelling the same, in some respects; it is still reserved or distinct with relation to all kinds of creatures in the respects above mentioned, and it may be in others, whether common to all the blessed Trinity, or characteristic of either person. And the authorities to this effect in the New Testament especially, that is authorities for a peculiar relation of the Godhead embracing three persons or Mediates however designated, are so clear and decided, that we cannot reject the doctrine without rejecting its original and proper foundation, the Holy Scriptures, also in the first place; and by consequence likewise,

2. That inferior, but not to be despised, authority consisting in the *Light of reason.* For although human reason could never have originated such a doctrine as that above delivered; yet it can shew cause when the fact is first explained, like Nebuchadnezzar's magicians: "Tell thy servants the dream; (said they) and we will shew the interpretation" (Dan. ii. 4): which is as much as human reason can do by doctrines that are like the present originally matters of divine revelation: for example,

1, Human reason being acquainted with the doctrine of this relation can now perceive a great convenience in God the Father being represented by the twofold medium of flesh and spirit upon earth; namely, that in the former he describes the doing part of redemption, atonement, and a perfect obedience to flesh and blood; and in the latter he describes the thinking part of light, life, holiness, and perfection to spirit and intellect. In one He is presented outwardly, in the other inwardly—in one historically, in the other experimentally, and in both completely.

2, And now too, several positions and relations in the Old Testament, which standing alone would appear to our

reason as they might have appeared to the fathers, if these holy men had not believed more resolutely than some of us, unnatural and inconsistent, will seem very explicable: like that, for example, of the three angels which appeared to Abraham before the destruction of Sodom (Gen. xviii.) being represented occasionally as one presence; which, whether it went on to Sodom in duality or in trinity, continued three or became two, would not have affected their identity either as God, or angels, or persons, or mediates. The drift of the whole being to describe one essence, one character and one operation in the holy One whose name has now been so often mentioned,—especially in bearing record; that is in doing, declaring, or bringing to light all that can be thought or looked upon; however his Presence may vary with times and occasions, as indeed it well might, for a transition from Mamre to Sodom.

The relation of infinity in triplicity is so fine a point, as almost to baffle description; and at the same time so simple, as hardly to require it. If, however, a man can only once conceive this relation, as he does many others, on comparing the same with what has been premised, he may be likely to wonder, how he could help seeing it before,—and easily recognize the distinction of the three high Correlatives above named without a division of substance, as well as their unity in the same without any blending or confounding of their personal distinctions.

§ 3. But that agreeable surprise at the perception of the truth does not occur so often as the chance of error and misconception in relation to it, with other mischances depending thereon: one natural mischance upon error being, as before stated, that of scandal and objection to the truth; which makes it necessary now, to consider *the objections and errors* occurring or likely to occur on the doctrine and evidences of the Trinity, with such answers and explanations as the simple truth cannot fail to supply in abundance, if they may be collected as well as supplied. And such a collection it may be worth while to attempt

for the sake of the conception and belief of this adorable doctrine,—the very masterpiece—the heart and kernel of Christian revelation, if a poor erring creature may be allowed to characterize it. When we shall find, that some of the points of objection are such as true believers in the Trinity object to as much as its opponents; being misconceptions either of the opponents themselves, shadows which their pugnacious humour has conjured up for the sake of debate,—or else of others who do little credit to the doctrine by their flimsy and unsettled opinions when they happen to believe it; being like "children tossed to and fro and carried about with every wind of doctrine" by those who artfully lay wait for them (Eph. iv. 14). In such cases these objections will reflect more discredit on the opposition itself than on the doctrine opposed. For the opponents of any doctrine, whether true or false, should set out with as clear an apprehension of its meaning, as a jury would of an accusation concerning a man's life: they should not create objections upon errors; imputing to its believers, first, what they do not believe, in order to impugn what they do. And in this case especially: for if the doctrine of the ever blessed Trinity, as its enemies understand, or affect to understand it, be irreconcileable to their reason, so is it to the reason of its advocates likewise; as for example, in objecting, 1, on Terms or Misconceptions; 2, on Meanings, or Misconstructions.

1. Upon *Terms;* it might be said, Trinity and Unity are the same as Threeness and Oneness; threeness and oneness, as distinct as blackness and whiteness: if blackness and whiteness can be attributed to the same subject; so may threeness and oneness, or trinity and unity; but if a subject be one half black and the other half white, then neither whiteness nor blackness, but piedness will be its attribute; so that whiteness and blackness cannot be severally or distinctly attributed to the same. And in the same manner; if threeness may be predicted of the Deity, then not oneness; or if oneness, then not threeness; or if both then not either;

but threeness in some respects and oneness in others, which is a moral piedness, and more becoming humanity than divinity. Can three men be one man? (it may be said): can three persons be one man? can one man be three persons? or can any person be three persons while he is one? Tell us plainly, "How can these things be?" or how are they to be understood?

1, Why, in the first place, if the sense of the doctrine be duly weighed, it will appear that these things are *not there asserted.* That is to say, these three are not there asserted to be one as Father, Son, and Holy Ghost, but simply as God: in whom, as before observed, there is no room for distinction like blackness and whiteness. And,

2, Supposing in one instance, that of the Son, as great a distinction as between blackness and whiteness, it will not amount to a moral piedness, seeing that he is *perfect God and perfect man.* For there can be no moral distinction in perfection, whatever natural distinction there may be between Divinity and humanity. And in the case also of an imperfect man there can be no room for such a distinction either; as the divine perfection is not to be here considered in the same affinity: if it were, that would be a moral piedness indeed.

3, On further consideration therefore, and recollecting what has been heretofore advanced on the doctrine of this mysterious relation, it may perhaps appear, how threeness and oneness can be more strictly asserted of these divine correlatives than might appear at first. Or, however, if there be any coming at the truth in this case, it must be after all in the way of fair argument, and an equitable construction only.

2. For with regard to the *Construction* likewise; sometimes a proposition shall be considered too strictly, sometimes too loosely; and sometimes people will be apt to take literally what can only be understood metaphorically: as in this case, for example; seeing

1, The Father, Son, and Holy Ghost are, as shewn above and again to be remembered, literally, no more *persons in divinity*, than the first, second and third are literally persons in the tense of a verb; where if it may be allowable for the convenience of speech, to call one word or form the first person, another the second, another the third, and such calling can be received without misconception; why may not the divine three be also safely considered after the same manner? For who says here, that "these Three" are literally persons, or that either of them is a thing of the sort CONSIDERED ONLY IN HIS DIVINITY WITHOUT ANY OTHER RELATION TO MAKE HIM SO? For things include persons; but persons include not things; and neither will include our idea of the Supreme Being: so that we are in no danger of idolatry that way.

2, But there are many who will have these "Three that bear record in Heaven" to be literally three distinct persons; and if three persons according to their acceptation, then *three individuals*, and three of one nature or kind. Now three of the human kind are considered three men, also three of the angelic three angels; and why should not three of the divine be considered three gods? Because there can be but one God? Then but one God, but one person: as there would be but one of the human kind if there was but one man, or but one of the angelic if there was but one angel. Persons in unity are formed by diversity out of a common nature or being; and in the divine nature there must either be a diversity or not: if there be not, then not three persons; if there be, then not One only God: but here is a diversity; for the Son was born of the Father, and the Holy Ghost proceeds from the Father and the Son; whereas the Father was not born of the Son, nor proceeded from either the Son or Holy Ghost. So the Holy Ghost is sent both by the Father and the Son: but neither of them by him. "So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my son; to-day have I begotten thee"

(Heb. v. 5). Diversities like these, it may be said, were enough to make them three persons, and if three persons, then three gods. Divinity to spiritual natures is like a city to corporeal: but three holy men in one city (supposing for argument's sake so rare a coincidence) would be three saints, and three fellow-citizens; therefore three partakers of the divine nature however denominated must be three gods, and three several subjectives of the kingdom.

This is the way that one might reason, if one wished, in favour of tritheism: but it does not seem necessary to reason at all in favour of so pernicious a doctrine, and which so many hold already even without knowing, much less intending it. And any one may cure himself of this foul error who will be at the pains to observe, that the true doctrine is DIVINITY IN DIVERSITY, AND NOT DIVERSITY IN DIVINITY; that a communion or participation of the divine Nature by subjects absolutely distinct, like three men or three angels, does not remove their identity from one nature to another, any more than a common residence of three holy men in one city. In becoming saints, men do not cease to be men, no more do they in becoming fellow-citizens, no more do they in becoming equal subjects of divinity, or fellow partakers of the divine Nature, which is the same in fact as becoming saints. They will then have three denominations in common, as men, citizens and saints, with a fourth as children of God; but not one upon which a suspicion can be raised of their identity as men, nor of their unity in this respect. And it is the same with the relations of the holy Trinity: if God becomes a Father, a Son, a Spirit,—if an angel, a man, or a multitude of either sort, he does not thereupon cease to be God: and if unity be, as before asserted, an unalterable condition of the Deity, as long as He is God He must be One: and so he is verbally acknowledged even by those who make Him to be three persons, and consequently three gods in one by their fallacious constructions.

3, If the IMPERSONALITY of every member or correlative

presenting the Godhead in that respect were distinctly received as before asserted; one should think there could scarcely then be any room for doubt or mistake on their relation of unity in trinity. For it has been already asserted, if it have not been also proved, 1, that the positive property of personality does not consist with the IMPUTED nature or properties (for real He has none) of the Supreme Being primarily as Father; but on the contrary, that its direct opposite, the negative property of impersonality is one distinguishing feature of the same: 2, it may also have been proved that the first mentioned property of personality does not consist any more with the second correlative in the Holy Trinity considered in his proper or native state, to wit, as born of God; 3, nor with the nature of the third in any state whatever: and one should not think there could be more difficulty in disproving the same of all collectively than of the same individually; whereby would be proved the general impersonality of the Divinity or Supreme Being. For if there be three that bear record in Heaven; the Father, the Word and the Holy Ghost: which may therefore be called Notion or Record-bearers, being like an Original and two transcripts; there can be no more reason in that for calling them Persons, than for calling the three that bear witness in earth, the spirit, and the water, and the blood,—Persons; or for calling Galeed, or Jegar-sahadutha, that is the heap of stones raised for a witness between Jacob and Laban (Gen. xxxi. 46, 47), a Person, their office being equally personal in this respect.

So when our Saviour gave his apostles this commission, "Go ye therefore, and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. xxviii. 19), he only proposed the same as three concurring authorities; which all said the same thing, and therefore were all one in effect, however distinct in form, order and appearance: to which three in One and One in three every member or subject of the

Kingdom in Heaven and in earth will owe one common rate, the greatest in his power, of duty and allegiance: not however as to three gods, or to three persons either of any sort; but as to One God presented in that relation.

In this same respect even the sun and moon may also be called persons figuratively, to wit, as being two rulers made and ordained by their Creator, "the greater light to rule the day, and the lesser light to rule the night" (Gen. i. 16) "the stars also" with their milder influence bearing rule between. But all these, the sun, the moon, the stars, though rulers in their several spheres, and such as are not to be matched upon earth, no one but a very idolater would ever conceit to be persons. The sun too, besides being ruler of the day, has other personal parts to sustain; such as revealing secrets and enlivening the creation, for example: but if he be a ruler, revealer and enlivener, which are three distinct offices, he will not therefore be three distinct persons; nor yet so much as one either literally.

And, taking these several instances for example; neither in like manner will the Word be more a person for being a recorder, than he will a thing for being an image; nor the Holy Ghost, for being a comforter, monitor, &c., as well; nor the Father himself for permitting us to consider Him in that near and dear relation.

Again; we should consider it a personal distinction between any two subjects, for one to sit here, and the other yonder, or even side by side, as two of the last mentioned Correlatives are proposed by the Psalmist in that memorable expression, "THE Lord said unto MY Lord, Sit thou on my right hand, until I make thine enemies thy footstool" (Ps. cx. 1). For who said here, and to whom? God the Lord said unto his Son Jesus Christ, not THE Lord, (absolutely) but THE PSALMIST'S LORD, "My Lord," as he says; that is MY immediate God, the Messiah that should be revealed in due time, being conceived of the Holy Ghost, and born of the virgin Mary, God of God, &c.; begotten, not made: who being thus

originally descended, and latterly of mankind, suffered under Pontius Pilate, was dead, buried, went down into hell, and rising again the third day ascended into Heaven; where he sitteth (figuratively) on the right hand of God, the Father Almighty. If so decided an expression of personality in the Trinity should give that idea to many simple persons, one need not wonder; but one might be allowed to wonder, if ANY OTHER SORT of persons could so misconstrue this expression.

It should be remembered, that persons are inward as well as outward presences or presentations: they are presentations of intellectual subjects to themselves, as well as to others; and more particularly so too. For no intellectual subject can be inwardly presented to another as to himself in whatever sphere he may walk, but in the higher forms of spirit and intellect self-knowledge must be more perfect, of course, than it is in our humble guise: though it must be admitted, that any external object of the same kind to whom a man presents himself materially, or bodily as we say, or in person, seeing directly and not by reflexion may have a fuller and more lasting idea of a man's outward form or type than he can have himself, on "beholding his natural face in a glass. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was" (Jam. i. 23, 24). A man's friend may know something of his mind; because "as in water face answereth to face, so the heart of man to man" (Prov. xxvii. 19); and perhaps a man's enemies may know something of his spirit: yet he will have many particulars in both respects that can only be known to God and himself. And it is in this peculiarity, to wit, of consciousness or inward presence that personality or personal identity chiefly consists. If, therefore, we can imagine in the Father, Son and Holy Ghost three distinct consciences as in so many men, we may well imagine in them three distinct persons; and not only persons, but gods.

Were the divine energy or Godhead as distinct in each

of its forms or Correlatives called persons as the human energy or manhood is in every distinct person of our species, they would then be what has just been suggested; three personal gods, for One impersonal God in three types or persons: but indivisibility before mentioned as an inseparable condition of infinity precludes, as we have also seen, the possibility of such a distinction. And in short we cannot understand a distinction of three divine persons as we can of any number of human for the reasons here mentioned: and particularly for that of every man having his own set of constituents, whether essential or characteristic, and from the simplest to the most complex, —a peculiar existence, a particular centre or self: by means of which he will differ one while, another while agree, with his congeners; one while is contracting, or buying and selling with them; another while fighting, litigating, and otherwise disputing: transactions that could not be imagined without blasphemy and absurdity to occur between THESE THREE, which bear record in Heaven, the Father, the Word and the Holy Ghost.

4, Such another set of contradictions as the two forementioned, one relating to the unity, the other to the impersonality of the Trinity in Divinity, and to the effect of making either one God in three, or three gods in one— one shall hardly expect to find in the doctrine of this, or indeed of any other subject: but if not so great, we find others like them in several notions that are opposed to the divine equality, and consequently favourable to the opposite relation or property of *Inequality* between "these Three" Mediates of the Kingdom and also of the divine Presence. And it is wonderful how ever any one should come to take up the idea of such a relation! It could not be taken from the Gospel; as this asserts not only a parity but a natural identity between the Three divine Correlatives, Consentients or Witnesses there proposed; and how with all their accidental distinction they are naturally One, and in that respect equal, even when a personal or incidental

subordination is expressed or implied. Of this natural equality and incidental subordination the following citations may afford sufficient examples, whether applying to the divine Subject in duality or in trinity and to either of the dual combinations before mentioned, as for example to that

—1, *Of the Father and Son*, (Mat. x. 40; xi. 27; Mark i. 11; Luke ii: 49; x. 16; John iii. 16; vii. 28, 29; viii. 29, 42; x. 17, 18; xii. 44, 45; xiii. 3; xiv. 9, 10, 11; Phil. ii. 5—11, &c.) It were endless to cite every passage of the Gospel similarly applying to the equality of these two Correlatives IN DIVINITY, with the subordination of the last mentioned to the First IN OTHER RESPECTS; if it was necessary indeed to produce so many,—when two short sentences being quoted literally may answer alone for both relations or positions, namely, this, "I and my Father are One" (John x. 30), to prove the natural equality of the Father and the Son, or their identity in principle, as proposed by St. John; and this, "My Father is greater than I" (Ib. xiv. 28), to denote the incidental subordination accruing to the same Principle by its assumption of an inferior. Or if these two distinct authorities will not satisfy, two others, in which the positions aforesaid, namely, the natural equality and incidental or adventitious subordination between the Father and the Son are equally proposed, may suffice to declare the whole mystery of this divine relation; the authorities being as follows,

=1, "And all things are of God: who hath reconciled us to himself by Jesus Christ;—and hath given to us the ministry of reconciliation, to wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them" (Cor. II. v. 18, 19).

=2, "In the day when God shall judge the secrets of men by Jesus Christ" (Rom. ii. 16).

Whence it appears, that by the same by whom God made the world He also directs and will ultimately judge it, namely, by Jesus Christ—IN PRINCIPLE AND IN PUR-

POSE (John i. 1, &c.) "the same yesterday, and to-day, and for ever" (Heb. xiii. 8); "The mighty God, The everlasting Father, The Prince of Peace" (Isai. ix. 6),—though born only to-day as it were IN PERSON, and not yet fully revealed either as he will be: "For now we see through a glass darkly; but then face to face" (Cor. I. xiii. 12).

—2, We have examples also of the same equality and subordination in respect both of the Father and of the Son *with the Holy Ghost;* as in the following, (Matt. xii. 28; Acts x. 38; Cor. I. xii. 4—6; Cor. II. i. 21, 22; Eph. ii. 18; iv. 4—6; Thess. II. ii. 13, 14; Tit. iii. 4—6); but with this difference, that the subordination or subjection between the Son and Holy Ghost appears to be reciprocal, which it is not between the Father and either of these Correlatives:—for example; If the Holy Ghost is given or sent by, or from the Son or in his name (John xiv. 26; xv. 26; xvi. 14, 15; Acts ii. 33; Gal. iv. 6; Eph. iii. 16) on the one hand—on the other hand the Son is both begotten by the operation of the Holy Ghost (Matt. i. 18; Luke i. 35), also led, endowed, seconded and supported by the same through life, as any other man might be (Matt. iv. 1; xii. 28; Luke iv. 1—14; John iii. 34; Acts i. 2; Heb. ix. 14) and raised again or quickened as another may be by it after this life ended (Rom. viii. 14; Cor. I. vi. 14; Pet. I. iii. 18).

5, Now, the drift of the forecited passages and examples is very clear, being that of a natural unity with only an accidental inequality between these Three divine Persons or Correlatives; and affording besides some practical advantages a rational conviction, when we read in Scripture or elsewhere of one of These *being sent* by another, that no disparagement, nor essential difference is meant to be expressed; although its appearance may beget sometimes perchance an hesitation that is unpleasant at first even to those who know its fallacy. Thus, for example, while we can praise God for having SENT his only begotten Son into the world, and never be thankful enough for so in-

estimable a benefit; we still cannot repeat continually that prayer for a particular Sunday which ought to be remembered every Sunday, and once or twice also every day between, without some hesitation on the clause about sending; when we say, "O Lord who has taught us, that all our doings without charity are nothing worth; SEND thy Holy Ghost and, pour into our hearts that most excellent gift of charity." Yet a single reflection may be enough to remove such scruples; which are not more respectful to their object than unfounded in truth; and savour less of a religious feeling, than of a superstitious apprehension.

For the sending or outpouring of the Spirit considered in reference to either the First or Second Person of the Trinity will literally signify no more than a communication of the Divine Nature by such means or in such respect: and the sending does not imply a superiority in the sender over the blessing sent, any more than it implies a superiority in God over his own Word, which is another medium of the same Divine Nature, to send that Word forth in the manner he describes; or any more than it would imply a superiority in some human intellectual over his own mind and soul, being similarly himself, if he could have the opportunity or ability of transfusing the same into others; on the contrary, such an action would rather seem to identify these two CORRELATIVES, (rather than Persons) the Sender and the Gift, being all One in fact, more entirely with each other, as well as with the object or receiver. And it would be the same in the case above mentioned to say, "O Lord, who has taught us that all our doings without charity are nothing worth; SEND AND POUR—or COME AND BE in our hearts that most excellent gift."

Therefore nothing is proved by this, nor by any forecited passage against the equal relation of the holy Trinity in the unity of the Godhead. They who would make three degrees or two degrees of Divinity are clearly confuted by the texts above cited, as also indeed by the general tenour

both of reason and Revelation: and the doctrine of a relative distinction in the Godhead, instead of being aided, as many would expect, by the supposition of such a natural inequality therein, is rendered more difficult, nay absolutely unaccountable by its admission: this supposition necessarily implying the existence of distinct beings as well as distinct forms or persons, of as many gods, in short, as the supposed objects of distinction. And whether three gods are distinguished in this manner or three hundred, will not be material: tritheism or polytheism or any other multiplication of divinity will be all one, all equally blasphemous and absurd. But the supposition of three distinct forms, types or persons, unequally related in one equal being, or of one divine Being with this threefold presence especially,—is neither repugnant to reason, nor derogatory to the divine Subject; it will neither falsify, nor multiply objects of worship; it adds nothing, makes no essential distinction, and of course detracts nothing from the infinite perfection of its Object; the distinction that it makes being only incidental, and by consequence purely relative—according to the Power of God: "who hath saved us, and called us with an holy calling; not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour, Jesus Christ" (Tim. II. i. 8—10). So here is God in three forms or appearances taken one way, or in three relations taken another way: it seems wonderful how there can be so much difficulty and confusion as we find in the conception of such a doctrine and no little occasion either of regret, as there could be no objection to the doctrine if it was rightly conceived. "Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel! Is not my way equal? Are not your ways unequal?" (Ezek. xviii. 25).

It is the inequality and heedless simplicity of people's

conceptions that make such a labyrinth for them in the way of divinity, oftener than the necessity of the case. For consistency is an object of human understanding, if "the deep things of God" be first an object of his Spirit given expressly for their reception (Cor. I. ii. 10). If therefore the Three Persons or Correlatives of the Godhead are designated in a relative manner by ordinal numbers; as First, Second, Third, it is not necessary to infer, that they differ essentially, because they are so related in the Godhead, and to the observation of inferior beings. We should not suffer our understandings to be imposed on again by so simple an objection: seeing that the relation of subjection is not constant or essential in the universal and eternal Kingdom of God, but changing or progressive from Highest to lowest; as appears from a passage of that well known chapter of St. Paul to the Corinthians concerning the resurrection, than which there is hardly one clearer and more convincing any where for the doctrine of the Trinity in unity, although it would seem at first sight to militate, like some others, against the doctrine it supports, being as follows,

"Then (namely upon the general resurrection) cometh the end; when he (the Son) shall have delivered up the Kingdom to GOD, EVEN THE FATHER; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all things under his feet .... And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all" (Cor. I. xv. 24, &c.). For,

6, Considering, 1, that the subjection here implied is not merely for the present; but "then," namely after the resurrection and after time itself, which is in eternity: 2, that it is not Jesus, it is not Christ, it is not the son of man that shall be then subject; but simply the Son, which in such an application will always signify the Son of God —to many the apostle's saying may here seem decisive for

a radical distinction between the Father and the Son, and against their natural equality; which amounts to an objection in fact against the trinity in Unity: but let them look a little deeper into the forecited authority, and they will find cause to infer the very reverse of this objection, and no mean confirmation of the doctrine; shewing particularly, how the ordinal numbers, first, second and third when applied to the Godhead denote its relative and occasional, not its absolute and unchangeable Being.

Thus it here appears, and from the context compared with other parts of Scripture,—that God in the person of the Son descended upon earth to redeem mankind, and restore them to his paternal government, ("God was in Christ reconciling the world unto himself") "to gather together in one the children of God which were scattered abroad" (John xi. 52), and bring back or reconcile them by or through himself with the Holy Ghost to God, the Father Almighty. "For (as St. Paul says likewise) he is our peace; who hath made both one, and hath broken down the middle wall of partition," &c. (Eph. ii. 14). Which is just as if a mighty torrent, bursting in its course all bounds, should go forth, and recover the wandering streams which it had sent off from its head. As the effusion of the torrent goes forth, it is like a new power and a new torrent; which may by a very natural similitude be called The Son of the old: but having reached its destination and gathered all the neighbouring streams into itself, it is no longer a new torrent, it has subjected all the country, and is now subjected itself to the Mighty Mass of waters. Even so is the going forth of the Word of God. "So shall my Word be (says He) that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please; and it shall prosper in the thing whereto I sent it" (Isai. lv. 11). "Ho, every one that thirsteth: come ye to the waters, and he that hath no money, come ye buy and eat; yea come, buy wine and milk without money and without price" (Ib. 1).

In the meantime there is, at least to our apprehension, a distinct empire in Christ: but THEN the Son also himself shall be subject unto Him that put all things under him, to God the Father with the Holy Ghost; and all Three the Subject of one notion, as they are now of three, which the infirmity of our human understanding will not allow us at present to comprehend in one: and no wonder, as the presence of the nearest witness of the Three, being therefore the third named or last, is now but little known and seldom heeded. For if we have not so much as an infant perception of the Holy Ghost, how are we to ascend by his means to the perception and enjoyment of the Father and the Son? We know, that all intellectual government must proceed by the medium of an image, as all spiritual government must by the medium of an impulse; there being no immediate government in this intermediate state. The matter is to apprehend either Medium as a distinct form or presence of the Deity, but not as a distinct subject; to wit, the Father as a form or presence distinct from the Son; either of these, from the Holy Ghost; and all or either, from their respective objects, the minds, the souls and bodies that are blessed with their presence; as in the first place our Lord, Jesus Christ, the first-born among many brethren, and next they who are predestinate to be conformed to his image (Rom. viii. 29); but neither as a subject distinct from the Deity in the relations which they bear to it respectively. So neither can we conceive the Logos, Word, or Image of God to be a distinct person from the substance of Christ: for where then were his person? nor the Holy Spirit to be a distinct person from that which is embodied in Christ and his—"they that are Christ's, and have crucified the flesh with the affections and lusts" (Gal. v. 24)—"the church; which is his body, the fulness of Him that filleth all in all" (Eph. i. 22, 23).

Wherefore, if it should be asked How we are to understand the Word alone bearing record with the Father and

the Holy Ghost in Heaven, and not the Son in whose person the same Word is presented, and if the Son did not bear record with the Father and Holy Ghost on the subject alluded to, why he should not? To satisfy these inquiries, it will be necessary to advert to the record itself or the matter recorded; "And this is the record, that God hath given to us eternal life, and this life is in his Son" (John I. v. 11). It would not therefore have been either seemly or authentic for the Son to bear record of himself as he observes, according to his humanity; "If I bear witness of myself (says he) my witness is not true" (John v. 31): while on the contrary, speaking of himself as the Eternal Word, which was in the beginning with God, was God himself in the beginning, and latterly born in him to the created world, he says, "Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go" (Ib. viii. 14). The Son and the Word are one form or presence, as the Father is one with the Son and Holy Ghost: and one designation will apply to each. The Father is truth, the Word is truth and the Holy Ghost is truth: and therefore beareth he witness, "because the Spirit is truth" (John I. v. 6).

So the Father is good, the Son is good, and the Holy Ghost is good; and in other characteristics these three are also One, as before observed, and ever must be; there being but one character in divinity, as there is but one essence; these two, namely Character and Essence, forming one homogeneous Substance, in which the three divine Persons or Correlatives aforesaid are united.

Therefore, in applying the name of goodness, or truth, or any other attribute, as of wisdom and power for example to different modes of the divine Presence, we should beware of giving it too personal a meaning; as if it denoted the modes entirely, and they merely consisted in the attributes so named, being only the more conspicuous and characteristic of many meeting in them; as the Word or Wisdom of God in his more intellectual mode or Presence,

and the Power of God in his more spiritual; also both in one person, "Christ the Power of God and the Wisdom of God" (Cor. I. i. 24); in other words, his peculiar Presence. For a subject may be PRESENT in a foreign medium, and REPRESENTED by that which has no share in it, but can only be PRESENTED in or by itself. And speaking of the divine Subject or Deity, St. Paul observes, "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made" (Rom. i. 20): while God himself, that is, "the eternal Power and Godhead, no man hath seen at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (John i. 18); being the only, and as the forecited apostle also observes, "express image of his Person" (Heb. i. 3).

*** But the argument of this Supreme Relation BEGINS to exceed its proportionate allowance. If all that has been said thereon may serve to give a notion of the same, or as far as can be expected, to moderate capacities, they who might have been satisfied with a less expense of words, as well as they who needed not any for the sake of such a notion, will have the liberality to excuse what either may find superfluous. And may they in return, with Christians of every sort and stature, have the happiness to feel the spirit as well as to comprehend the letter of their profession. May people BEGIN to contract in deed, and not in tongue only, such obligations as they are mutually concerned to keep in the name and with the sanction of the ever blessed Trinity! For the professors of an unlimited subjection to this divine Authority are more than a thousand to one in comparison with its observers. They enter upon the stage of life with this professed subjection, they are happy to have its sanction for the domestic duties which they require of each other; they invoke the name of the Trinity in behalf of their public treaties and international transactions of every kind; and what is their object? Why

to bind, and not to be bound by their mutual engagements made before God in appearance: esteeming the gift before the altar, the gold before the temple, and the temple before "Him that dwelleth therein": fools and blind as they are (Matt. xxiii. 16, &c). For even in his temple, where "every man doth speak of his honour" (Ps. xxix. 8), it is more common to hear the mystery of the Trinity discussed, than the observance of its authority recommended: and while more is there said of these three that bear record in Heaven than the attainments of the speakers will often warrant, the plain duty of obedience to this divine authority, which may be obeyed without being comprehended, and the awful presence of such a witness, whether acknowledged or not, to every engagement however public, and to every action however private, are hardly remembered.

It may hardly be needful to add, that a delight in the several Persons of the ever blessed Trinity—in the FATHER, "who maketh his sun to rise on the evil and on the good" (Matt. v. 45): in the WORD, which is "a lantern unto our feet, and a light unto our paths" (Ps. cxix. 105): in the SPIRIT, which is an object of inward peace and satisfaction (Rom. xiv. 17): in all and each, as God—that delight which constitutes the highest enjoyment of an intellectual being in Heaven or in earth, and the proper reward of honouring that Presence—is not only a mystery for most, but a mystery unheard of—for many; who have never "tasted the good word of God, and the powers of the world to come" (Heb. vi. 5). But such are the objects which the Gospel recommends to its professors as objects of worship and delight: such as they have been now described are also more particularly the views or notions with which we worship and delight in One only God, the Almighty, Maker of Heaven and Earth: and, to recapitulate the same in few words, and shew what we worship, it is

God—the Word of God, and Spirit of God;

God—the Son of God, and Power of God;
God—the Wisdom of God, and Goodness of God: HIM; his Bounty, and Providence; his Holy Spirit, his Holy Word, however named, or conceived, or distinguished; by persons or things, by types and characters, by angels and men, or by any other medium, presence or expression; but especially by the medium of two volumes in the Old and New Testament, with the criticisms, commentaries, decisions and traditions subservient thereto.

As we are bound to worship thus, and not ignorantly, but knowing what we worship, we accordingly endeavour to conceive and explain to each other as far as possible the sublime doctrine of divinity in its different relations, and chiefly in the forementioned three of simplicity, duality and trinity,—with a proper diffidence of our own conceptions, and allowance for other people's: hoping to meet the same allowance if necessary, and willing to receive a fairer exposition of the truth, when it is to be had; being what we worship in the Holy Trinity. We "worship the Father in Spirit and in Truth: for the Father seeketh such to worship him" (John iv. 23). This high relation is the scope of our highest allegiance: and if we are, as we ought to be, resolved by God's grace to preserve the same inviolate come what will of it, our mind cannot conceive nor our heart desire a dearer object than light on this head. If light is dear to the eye for any perception, it should be dearer to the mind for this. Let it never be said again, that "light is come into the world, and men loved darkness rather than light, because their deeds were evil" (Ib. iii. 19). "The night is far spent; the day is at hand" (Rom. xiii. 12). In anticipation therefore of a fuller enjoyment of that glorious light, we should as sincere expectants endeavour to divest ourselves not only of "every weight and the sin which doth so easily beset us" (Heb. xii. 1); but also of every false prejudice, which is a deadly weight upon the mental sight, substituting continually

for each some improvement in thinking and doing, lest double darkness and desperate infidelity overtake us.

God keep us from such a misfortune: and what we cannot believe perfectly, because it is above our comprehension, enable us to believe rightly; that is modestly and reverently, adoring the truth in simplicity.

CHRISTIAN MODES.

PART II.

RELATIONS OF THE KINGDOM.

CHAPTER V.

MEDIATE IN MULTIPLICITY.

1. Celestial.—2. Terrestrial.

"That God may be all in all."—Cor. I. xv. 28.

QUITTING the Principal and Peculiar Medium of the Kingdom, in which its External, and indeed Only real Subjective, was considered under three different forms, types, or persons—to wit, the Father, Son and Holy Ghost; first singly or in unity, then unitedly or in distinction, whether of duality or trinity,—we are now to proceed with a commoner sort or relation of Mediates; which will present the same Only Subjective again to view; but this time *in Multiplicity*. And only in multiplicity too: they will not present the Subjective solely and individually, that is, in unity; nor in the peculiarity of either combination above mentioned; but generally and at large in the mediate body—or, as St. Paul has it, "THE CHURCH" (Eph. i. 22), and "The Church of God" (Acts xx. 28),—composing the "general assembly and church of the first born which are written in Heaven," (Heb. xii. 23,) and few enough all together for the purpose; as it cannot be said of any one of

them, "that God giveth not the Spirit to him by measure" (John iii. 34): but, "Every man hath his proper gift of God; one after this manner, and another after that" (Cor. I. vii. 7). Neither is it only as Mediates of the Subjective himself, that we are to regard these numberless correlatives; but also, or rather, as Mediates of the Kingdom or government. Yet in a divine respect the whole of this relation may be termed, a common plurality of the Godhead, in the same manner as a trinity is here said to be its proper or specific: the Godhead in multiplicity having about the same relation to the Godhead in Trinity, as the common existence of a man, or that in which he partakes or is one with other men, will have to that which he presents in his own life, soul and person. For, as human nature is generally the same in one man as in another, notwithstanding that each has his peculiarities; so will the divine Nature be the same in all the sons of God, including the only or peculiar, except in his peculiarities aforesaid: and the same likewise in either person of the blessed Trinity, with the same exception.

It is from this internal or peculiar communion of the Godhead, that we are enabled to conceive an extension of the same to objects without: and if we consider, it will appear that the same authority, being chiefly that of divine Revelation, again both sanctions and requires such a conception, however some may be disposed to object or think otherwise. But previously either to authorities or objections respecting the subject, let us consider its doctrine as heretofore: and as we are continuing our inquiry through the different relations of the Kingdom which proceed by a regular evolution or descent from its centre in the real Subjective, it will be obvious, to divide the present relation, or that of which we are considering at present, first of all into two degrees, or, as it were, concentric circles,—including 1, the celestial or angelic Mediates of the Kingdom; as nearest its centre, or Subjective; and 2, the terrestrial; as a degree farther removed from the Fountain of honour.

§ 1. Of *the celestial mediate* class or relation, which being inmost accordingly stands foremost, it may be well to preface the consideration with some notice of the angelic order generally; that is, in an objective, as well as in a mediate relation, and of the evil as well as the good—attending at the same time chiefly to the last mentioned and proper object of our present consideration; though few are the examples of this class that have come to knowledge by the only credible medium of divine Revelation aforesaid. The order and method being here as usual to consider 1, the Incidentals of the Subject; 2, their Constituents—

1. Among the first mentioned topics—that is to say *Incidentals* may be enumerated several of the sort before ascribed to other subjects: as 1: 2, Name and Notion; 3, Place or Habitation; 4, Power and Dominion; 5, Worship; 6, Blessing and Benediction.—Accordingly,

1: 2, *Name and Notion* occur first: which being Angels and Spirits sometimes alternately, sometimes conjunctively, and most times indifferently, it may be right, in order to avoid ambiguity, as well as the inconvenient use of a periphrasis, to determine at once 1, the Extent or Definition of the class; with 2, the Distinction between Angels and Spirits, as far as there seems to be any implied or understood; after which the common Subject may be mentioned by either name or both, as chance shall direct or occasion require.

—1, For the extent of the relation or class, in other words, its *Definition;* we may observe, that neither Angel nor Spirit would seem to be the name of a natural class; the former as having a merely relative signification, the latter as a derivation from that; because it is said "He maketh his angels spirits" (Ps. civ. 4): so that by nature, or in principle, they must be first angels or something else, apparently, before of angels they are made spirits. Neither can we call these heavenly beings Gods, as they are called sometimes in Scripture; except it be relatively likewise, as Scripture calls them in various instances, but most emi-

nently in a common name of the Deity, JEHOVAH-ELOHIM, by which the unity in multiplicity is quaintly expressed. As a natural class, we should rather call the whole of them, GENII, perhaps, with the nations of the East; the definition of a genius being that of an intellectual spirit in person or circumscription, as near as can be conceived. For in so great a dearth of information as one finds on this subject any thing beyond a bare conception is hardly to be expected. We may know who is meant by JEHOVAH-ELOHIM: and if not strictly correct, we shall not perhaps be far from the truth in referring the first member of the expression to the Centre of divinity, and the last to its circumference; to that, as the Life or Spirit, being One God in trinity: to this, as the body or common presence, in which the same is displayed above, as it is in the visible church here below *.

Such things may be; but to say, they are, would be arrogant, and presuming beyond our authority. In speaking of things so much above human reason or inference, apologies are more becoming than assertions. All that can be said at all confidently here in the way of definition is, that if both these names of the class, that is, both Angel and Spirit—appear to be relative, and their application indifferent, the existence of the class is however absolute, and its mode as definite as that of man, or of any other being whose denomination is more proper or positive. Its notion

* Jehovah has been stated above as the *absolute*, and Elohim as a *relative* name of the Deity: the former being indeclinable, but the latter varying in the Hebrew idiom with the objects to which it relates; so that the title of a superior will here require the plural number in reference to a plural or complex inferior or object, as לַאדֹנֵיהֶם לְמֶלֶךְ (Gen. xl. 1); making Pharaoh the king, literally two lords, i. e. one to each of his unfortunate officers, the chief butler and chief baker who were imprisoned with Joseph —also הָאִישׁ אֲדֹנֵי הָאָרֶץ (Ib. xlii. 30); making the kind hearted Joseph, a single man, as it were a several lord to every individual in the country. And in the same sense Jehovah is millions of millions of gods of angels, being One God to each, and in each of them—One above all, and through all, and in all (Eph. iv. 6) essentially, as he rules.

also, however general and imperfect, may be as positive likewise as many notions that we are obliged to put up with—to those who will take the same candidly, according to its evidence. For deep is our interest in the subject of this existence, and highly encouraging any little information accordingly that we may receive thereon.

—2, With regard to the *Distinction* between Angels and Spirits as well as of this superior class generally, or what is called in Scripture, "the discerning of spirits" (Cor. I. xii. 10); it is a gift that will never be frivolous in itself as long as it is accompanied with the necessary data. Brutes would find it very convenient, to be able to discriminate with more than their usual accuracy among our species, though they be not so deficient in this respect as some may imagine; and have not we as much reason, to desire a better acquaintance with the powers above? which being admitted, what should now hinder us from setting aside all prejudice on the question of such beings either way, and applying the light of reason as well as of Revelation to this heavenly branch of science,—pursuing it by the way of cool experiment, as the material sciences generally, and some spiritual or more spiritual than material sciences as to their subject-matter, have been successfully pursued. For as other objects are liable either to be scanned at a distance, or visited more nearly, and even possessed by angels or spirits of whatever nature, quality or degree, so have these likewise their liabilities on the other hand—their counter-liabilities, but without any subjection, among intellectuals of a grosser constitution, like man, for example. And of this liability their present consideration by some of that grosser sort may be regarded as one instance.

At any rate we may here understand by SPIRITS the same intellectual beings as we understand by ANGELS, only in a different form or relation: except we would rather understand them as angels unformed, that is, divested of their proper form or exterior; we may call it Person, if we will: as the same expression is used to signify men un-

formed or unhoused; men stripped of their earthly tabernacle, and sent elsewhere, to pass the interval between the separation of their mode and essence and their final reunion: it being as possible for spirits of that sort to be aerated, unfixed, or made again "without form and void,"—as for spirits of this by the Author of both. And not only so: but as He maketh his angels first and then maketh his angels spirits, taking away their definite mode of existence in this respect; so, going still farther, "he maketh his ministers a flaming fire" (Ps. civ. 4). So he maketh himself an angel too, as it may be, first; that angel, a spirit; that spirit, a man—to crown the race with glory and worship, by identifying himself therewith, as he says, "I and my Father are one." The same ethereal person, therefore, may either have his proper form, or have some other, or none—in space; melting into "thin air" or into somewhat thinner, as mere spirit,—without any affection of his identity by these alterations and circumstances: just as a human person is considered to be essentially the same before death and after; "whether in the body or out of the body" (Cor. II. xii. 2), as St. Paul says; and whether in being or only in reputation, as it might also be said. But only in one case, which we shall notice presently, will it be worth while to observe this distinction, if indeed it be possible between ANGEL and SPIRIT.

3, We may think it would afford some satisfaction, if we could only know which way to look that we might know where to find one of either kind and have a chance of seeing him; as Jób thought of their Author, the Author of their existence, "Oh, that I knew where I might find Him! that I might come even to his seat!" (Job xxiii. 3.) But the residence of good angels, as well as of evil, has been already defined to be rather a condition than a local habitation; which may here save us the trouble of that inquiry. If however such an incidental as *Place* or *Habitation* could be ascribed to them, one should think none too good for those blessed spirits which are commissioned by the High-

est on purpose for our protection and improvement: the highest place that we can ascribe to them is the council-board in our hearts and affections; and there they should have it, if they had their due. Or however, if such characters as they deserve not such a place, it will be hard to find any of our own species that do. A certain degree of esteem and confidence is due to earthly rulers, watching for our welfare: and how much more to the heavenly. "For, they (also) are God's ministers attending continually upon this very thing. Render therefore to all their dues" (Rom. xiii. 6, 7). We certainly owe a debt of gratitude to our heavenly benefactors; of which

4, The *Power* and *Dominion* growing partly out of that confidence may be mentioned for one item; a power and dominion over us as due to our guardian angels in Heaven at least, as to any mortals upon earth; also upon the same consideration, and with the same limitation, namely, in consideration of the advantages we derive from them, being subject also in their turn to the Word of God: which is above all principalities and powers, and to the Holy Ghost by which these samples of spirit are equally sanctified with the crumbs of mortality. So that it is in fact to the Word chiefly as far as its authority can be felt and acknowledged with the Father and the Holy Ghost, that we submit our inward direction in addicting ourselves to any particular spirits in their train or service, of which some will be mentioned* for a specimen, being members themselves of that holy communion, or as we may say, a part of the divine presence in multiplicity.

Now there are two ways of self-addiction; in word and in deed: but it is in the latter part chiefly, known by the name of Cooperation, that the angelic power and dominion of which we are thinking consists. And this is a part so natural and necessary that it seems to be recognized even in the language of the vulgar; no expressions being more common for example, than to say that such a thing was

* In Kingdom Sermons, or Sermons on the Accidents of the Kingdom.

written, said or done WITH SPIRIT; meaning with the spirit most proper to such a work, whether written, said, or done. Which also amounts to the scriptural expression of things happening in, by, through or with the Spirit; meaning, if they should be worthy of him, that Supreme, fontanous Spirit above mentioned, "of whom, and through whom, and to whom are all things" (Rom. xi. 36). And very often in relation to a man's conduct on some particular occasion, he is said also to have acted throughout with a particular spirit; as with an heroic, becoming, magnanimous, for example; or with a dastardly, mean, pusillanimous,—as it may happen.

It makes nothing against the evidence of such expressions, if they are now most frequently employed by persons who never dream of cooperating with pure ethereals, nor perchance of any such beings. For if the aforesaid expressions have no meaning with these persons, they must have had some formerly with those by whom they were introduced into the vernacular idiom, and may therefore be regarded as evidence of a prevailing belief at some period in the cooperation which there really is between intellectual spirits of different natures or spheres,—as of the pure and the mixed, or the ethereal and the material, for example.

The addicting of ourselves and our abilities; or, as it might otherwise be said, the bestowing of our private confidence on the divine Principle that we choose from conviction, or the adopting of that Principle as God with us, or as our immediate God, our head, our primum mobile, and the director of our lives; making ourselves his, and him ours; namely ourselves as it were his body, and him as it were our soul,—was once our highest privilege, and may be still, if we choose to exercise our natural franchise, which has been so generously and beneficially recovered for us by that same principle in the Triune Authority just mentioned. For when the human republic was originally founded in Adam, its Almighty Founder and Creator did

not, as many human founders would do, compel the subject to bear allegiance to himself; but gave him a royal franchise, or right to choose his sovereign, and a sound discretion to direct him in the exercise of such franchise or choice: he might either addict himself to his Creator and Benefactor and adopt his authority, or he might adopt and addict himself to an opposite spirit; being able to judge, and free to choose between them,—the effect of this judgment or choice being also more important to its subject than to its object, to the payer than to the receiver, if we may so call it, as intimated by St. John above, and also by St. Paul in his epistle to the Romans. "Know ye not, (says he) that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Rom. vi. 16). For whatever master or spirit a man addicts himself to in deed, of that spirit or master he is: that is his proprietor, and he is his slave as long as he addicts himself thereto: and if a man dies virtually addicted to the good spirit or to an evil one, he is that spirit's for ever as it may happen, and will follow the fate of that spirit for ever. Hence the propriety of cultivating a good spirit: hence the Psalmist's petition, "Make me a clean heart, O God; and renew A RIGHT SPIRIT within me" (Ps. li. 10): hence the petition, "Thy Kingdom come" (Matt. vi. 10); being itself a plain acknowledgment of our voluntary subjection to the Supreme Being, that will include a corresponding authority in his angels and other ministers directly serving him. Consequently we need not look any further for instances or precedents of this valued incidental power and dominion, especially over ourselves, as a part of the endowment of the said angels and spirits.

5, If the last mentioned property is generally esteemed a good incidental, and may be such to those who make a good use of it, what we are now to consider, would also, if rightly ascribed, be no injury either to its subject or object, namely, either to the payer or the receiver, being that sort

of attention which is vulgarly denoted by the name of *Worship*. For if worship be properly an improvement on power and dominion by the addition of alacrity or a cordial acquiescence in the payment, it is not an uncommon case to find plenty of worship, or at least of its profession, without any concession of power, which forms its foundation or essence. That this is an abuse of expressions there can be no doubt; though there may be some respecting the sort or degree of worship due to the present subjects, that is angels or spirits; to determine which if possible, we should recollect 1, what a subject it is, or what the order proposed as an object of worship; and 2, what the tribute of worship implied in this proposition, comparing their joint effect on the question, e. g.

—1, Concerning the proposed *Object* of worship it has been intimated, that the order alluded to consists of good and evil spirits in the same manner as our own: and there can be no question with any one who has a becoming faith in divine Providence as to the wickedness and absurdity of worshipping the latter sort with a view either to conciliate their friendship, or to avert those evil offices of which they are thought capable. The question therefore must be confined to the first mentioned sort, or to the worship of good angels: and we shall only have to inquire,

—2, Concerning the dueness or propriety of any worship, and *of what sort* to this class of subordinate intellectuals. Whereupon another distinction will likewise seem necessary between common or simple and holy or religious worship: when there being no question, that these excellent creatures are entitled to the same common or simple sort of worship as we owe generally to excellence in our own sphere, only more profound according to their greater degree therein,—the question will chiefly regard the worshipping of the subjects with holy or religious worship, like what the Psalmist would intimate as due to the Highest in that exhortation, "Bring unto the Lord, O ye mighty, bring young rams unto the Lord: ascribe unto the

Lord worship and strength: give the Lord the honour due unto his Name: WORSHIP THE LORD WITH HOLY WORSHIP" (Ps. xxix. 1, 2). More especially it may be enquired with respect to prayer, Whether this highest sort of homage be due to angels?

And for answer; it may be said, that there does not appear any direct authority of Scripture to determine this point either way. We have this confidence in God, as observed by "St. John the divine," "that if we ask any thing according to his will, he heareth us: and if we know that he heareth us; whatsover we ask we know that we have the petitions that we desired of him" (John I. v. 14, 15). Therefore our duty in this case is very obvious, "Ask and it shall be given" (Matt. vii. 7, &c.). This must be thought a lofty privilege that we enjoy, in being allowed the liberty of addressing the Almighty, as it were immediately, through the Image or Presence that he has given us of himself in his Son and Holy Spirit. And therefore, praying to intermediate objects, whether angels, saints, or demigods, may be thought both degrading and superstitious; degrading to our present licence and future destiny, which are both on a par with theirs; and superstitious, as exceeding perhaps the authority of divine revelation in this behalf. For if we admit the intervention of such agents, we must suppose them also to be influenced and controlled, either mediately or immediately by the First Cause, as well as we; and seeing that without his power and permission they can no more assist us than we can assist them, it may seem not only servile in us and degrading as aforesaid to address them, but injurious also to the authority of their Lord and ours. And thus it may be thought of their worship by some who believe in the existence of such objects: while others may think, that the worship of these intermediate authorities would be more tolerable, if we had more certain knowledge of their existence: but doubting the fact, or conceiving that it has never been sufficiently revealed to mankind, they conclude that such authorities can

only be worshipped hypothetically; which would be worshipping rather absurdly.

To some the general worshipping of saints departed for another world in whom the divine characteristics above mentioned are supposed to have been embodied, and whose present mode of existence may be inferred from the past, would not appear so absurd as the worshipping of a wooden image. But that too must be partly a mistake; seeing that in such a case the object of worship may be a fond notion, and no doubt a partial resemblance at best, a resemblance as unlike its original perhaps as the copy of a carver to what he thinks of imitating; who at most can only carve the outside. Making a saint first, and then worshipping him as the patron of a man, a woman, a town or a city, is just as absurd as making a wooden image and falling down to it. For the estimation of an idolater will go just as far towards his purpose, the making of a god, in one instance as in the other. Also to worship, and still more to invoke any particular angel by name; as Gabriel, or Raphael, or even the archangel specifically, would be going beyond our warrant, because we are not sufficiently certified of their person and character. It is little that we know of these objects, and therefore not much that we can think or feel concerning them particularly. And what if we should happen to worship the wrong angel, or the wrong saint by chance? For a man may be patronized all his life by some intellectual spirit, without knowing his particular patron: and what a cruel injustice it would be in the man to neglect one who had all the trouble of him, namely in counteracting his froward appetites and teaching him wisdom by experience, in favour of another who lay sleeping very quietly all the while in his native dust and had no more thought of the man than Baal of his false prophets; when "they called upon the name of Baal from morning even until noon, saying O Baal, hear us! but there was no voice nor any that answered" (Kings I. xviii. 26).

Of saints and holy angels we read generally, and are in

the same manner free to think, as we also do indeed with a mingled sense of shame and delight; of shame in respect of our own nakedness, of delight in respect of their righteous apparel; worshipping them with more glee and a better grace than we could worship kings. Also believing, as Christians, in the reality, perpetuity, freedom and ubiquity of these heavenly beings, we venture to invoke generally their company, protection and assistance; and would rather enjoy these benefits from them than from the greatest potentate, or any other rarity of the human kind. We do not conceive that it would be more inconsistent with the spirit of the catholic reformed than of the ancient catholic church, to call at any time on the angels and ministers of grace generally to defend us, subject as aforesaid to the will of their Lord and ours, and to the supposition of his presence with them; and have consequently no objection to their yearly commemoration in our liturgy with such terms of respect as may constitute at once an acknowledgement of their reality and of the light in which we regard them. We are far from wishing to "beguile any man of his reward in a voluntary humility and worshipping of angels" (Col. ii. 18) in a general indefinite way: at the same time that, as Christians, for any thing farther, we should think it safest to leave the worshipping of angels perhaps, till we are better acquainted with them; lest an habit of worshipping these his creatures should subtract from our attention to the One Great and indubitable Object of universal worship and dependence, their and our Creator, in the same way that man-worship is always found to do; and as they say it has done (UNFORTUNATELY, IF IT HAS) for some Christians.

At any rate the propriety of this angel-worship may certainly be doubted; and if so, then also its wisdom; as no practice can be wise the propriety of which is doubtful. It was thus that some heathen sages of antiquity used to reason. If we cannot see the propriety of moving (said they) it will seem a matter of course, to

be still; if not of doing any thing, to leave it undone; as every motive requires an action; but no motive, nope. And the Christian mode of reasoning is similar only substituting an higher principle than private judgment, which can never avail for persons living in society and for futurity,—and that higher principle is faith, referring every action or undertaking to the will of God. "For whatsoever is not of faith is sin" (Rom. xiv. 23), according to our creed; and such is saint or angel-worship.

The remarks that have been applied to the spirits of the deceased will apply also to those of the living with us; and if we consider it unworthy to be "having men's *persons* in admiration because of advantage," it is no more than we think likewise of a man's worshipping his own genius, or any other man's genius that may strike him as more adorable. For let a man's good genius, or any other man's befriend a man as it will on some occasions, the same must be as dependent at last as its charge, and may happen to disappoint him by chance in his greatest need. Which may be enough to observe on the duty or propriety of worship properly so called, that is with prayer and invocation as TO any inferior beings whether absent or present, dead or alive. But of the worthiness

6, OF *Blessing and Benediction* FOR ANGELS, or of prayer and invocation to the Supreme Being in their behalf; as likewise of "giving of thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints in light" (Col. i. 12.) "for all his servants departed this life in his faith and fear"—there cannot be much doubt. Indeed we may generally be assured of the duty and propriety of such a practice: only PRAYERS FOR THE DEAD, we hold to be vain; as there is no work, nor device, nor consequently, alteration, "in the grave" (Eccles. ix. 10). And with regard to praying for souls in purgatory*;

* Of the existence of Purgatory one might venture to doubt; though one should not,—to deny the existence of such an intermediate state as the Millennium describes.

we think that those who place them there may get them out as they can; or see if they cannot find for the purpose some invention that had escaped them in the heathen poets, from whom they draw so large a share of their divinity, and this heretofore lucrative doctrine of purgatory among the rest; but which, being no longer so lucrative, it is hoped will soon disappear.

We pray for spirits, not in place but in progress: and the only sober footing on which the practice of praying for intermediate dignitaries can be supported is that of an endless progression of intellectuals of every degree, being either unfallen or restored, towards the perfection of their common parent; for this there can be no error in desiring, nor end either to such a desire: and we are encouraged in this practice by a fair construction of the highest authority. For the universe is God's Kingdom: and his Son has taught and commanded us when we pray to say "Thy Kingdom come: thy will be done in earth as it is in Heaven" (Mat. vi. 10); and why not there too in the lower degrees as in the higher continually? This is how we FALLIBLE Christians generally regard the paramount duty of religious worship as towards celestial mediates in a common relation and of inferior degrees. For there will still be different opinions in the world of course on this as on other subjects: so that these heavenly beings both have been, and will be, differently regarded by different observers. They are worshipped by some, and despised by others; believed by some, and denied by others; but the cause of difference is chiefly in the judges; of whom some may have the gift of discerning spirits (Cor. I. xii. 10), while others shall be so dull, that they can hardly discern any thing; and hereafter some shall judge angels (Ib. vi. 3) of this very same mortal kind, in which there are so many who do not know only how to judge each other with justice and charity.

But whatever may happen hereafter, and whatever difference of opinion may subsist between parties in other

respects, there can be no hesitation with any who believe in the existence of angels about praying for them now as aforesaid, and in somewhat like the following terms,

"Father of holy angels, Fountain of heavenly intellects; who glorifiest thyself chiefly by the glory which Thou bestowest on these thy most perfect creatures: We humbly implore FOR them the blessing of thy bounteous grace,—to keep, direct and assist them in their eternal progress towards thy perfection. Preserve their freedom by the truth in thy pure Presence. Exalt them more and more towards thyself for ever: that their glory may be greater, and thine more apparent; for his sake who is above exaltation, sitting on thy right hand, even Jesus Christ, thy Son our Lord and Saviour! Amen."

2. For coming now more immediately to the *Constitution* of these our fellow servants in another sphere, we may gather from Revelation that even angels were not created in an infallible state; that angels have fallen from their primitive rectitude, as well as mankind; and that they who have fallen are also suffering for their fault, being "reserved in everlasting chains under darkness, (a very suitable retribution for those who abuse the light,) unto the judgment of the great day" (Jude 6). And spiritual darkness we know, to be a most indissoluble restraint on intellectuals. But the restraint of darkness, if indissoluble, cannot be irremovable by the Word of God, which is the vanquisher of death and chaos. "Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of Him with whom we have to do" (Heb. iv. 13). It is natural that the Fountain of intellect should continue to pervade every object that it has created in the universe, and every channel that it has once formed and replenished by its presence: descending from such a source, it is also natural for every degree of intellect to enjoy a similar advantage over those below—of knowing without being known; and as the higher constituents of mankind are incomprehen-

sible to brutes, so should those of the angelic order likewise be to man,—not being exactly of the sort that concern him most particularly at present; but some we may still be able to conceive, and these worth mentioning,—as 1, Properties; 2: 3, Elements and Parts; 4, Kinds; 5, Individuals; with a few concluding remarks. And

1, In the order or being of angels, supposing such an order to exist, one thing is certain; namely, that it must consist of *Properties* like every other that God has created; and if not of elements and parts (that we know of) yet at least, of kinds and individuals, formed by different modes and combinations of those properties: of which some will be more general, some more particular, as may appear in the sequel: their enumeration being as follows, 1, Perpetuity; 2, Personality; 3, Ubiquity; 4, Indwelling, or Possession; 5, Migration or Metempsychosis; 6, Instrumentality; 7, Intelligence; 8, Sympathy; 9, Freedom; 10, Limitation and Subjection. And

—1, The *Perpetuity* of angels is mentioned as a general property of their being or existence, subject to conditions; but for which, or at least for one—perpetuity would be equivalent with eternity. For perpetuity will naturally continue if there be nothing to prevent it: but eternity, without any possible suspension.

One general condition of perpetuity, as well as of any limited duration in nature, is the integrity of the subject or combination; and that of angels not being necessary nor indissoluble, one or more of the properties of which it is originally composed may be detached from the rest, or some new property introduced among them, or both may happen by exchange; as obedience, for example, which is the righteousness of angels as well as of men, may be detached from ubiquity, intelligence and other advantageous properties above enumerated, leaving disobedience —a very unbecoming substitute, in its stead. And in that case an angel, by losing one of his essential properties would cease to be an angel in the primitive sense; as man

ceased to be man in a proper sense, on losing by disobedience the beautiful endowment which we call Humanity.

Hence it will appear how living angels fallen may be accounted morally defunct, as well as living men who are dead in trespasses and sins (Eph. ii. 1, &c.),—through a separation or dispersion of the foresaid properties by the presence of others with which they could not abide, and their return to Him from whom they proceeded (Eccl. xii. 7). And that would be cause sufficient for the dissolution of any material creature: it being the jealous order of nature, to permit original combinations only, or those which come from her hands, to continue on to perfection. For such an alteration to any matter is like taking the same out of that province, and submitting it to the dominion of art. Every thing loses its proper existence with its integrity, being thenceforward a captive to the winner: and what happens in consequence of a natural death or dissolution will happen also upon a moral,—that is to say, CAPTIVITY. For as a human body is riveted motionless to the spot where it lies by death: so the soul of a man and the whole of an angel (he being all soul or spirit) is presumed to be bound by the paralysing influence of sin. And now, while the angels of God enjoy all their native excellence in perfect freedom both of spirit and intellect, those degraded beings are rather cursed with great endowments; being held at the same time, or as it is said, "reserved" in chains of darkness and fetters of malignity firmer than adamant, "unto the judgment of the great day" (Jude 6).

When man was so fallen and bound by the power of fallen angels—a captive of captives, a slave of slaves—so being no more, as a man,—"the Lord saw it; and it displeased him, that there was no judgment: and he saw that there was no man," &c. (Isai. lix. 15, 16.) For there was none, before it pleased the Lord to descend himself from Heaven in that shape, to become himself the Head of a new race, TO BESTOW A SECOND MAN UPON THE

VACANT EARTH. And had there been but one angel in that quarter at the time of the grand rebellion, as there was but one man in this, the whole race would then have been implicated, and consequently NO ANGEL thenceforward, as well as "no man"—a desert in heaven and earth till the second creation!—But the order being divided, or, as one might say individualized at that critical period, while other angels fell, some kept their first estate, or, as it may be said, Their natural perpetuity: and that is more than can be said of any being on earth. Hence the natural limitation or circumscription, of properties, as well as their corruption, in every subject of the soil, both generally and particularly, as before explained *: from which it follows, that as the different parts of nature had different beginnings, namely the elemental first, then the vegetable, then the brute-animal, and then the intellectual: so they may have different endings; and as among animals some kinds are longer lived than others, and some individuals are also longer lived than some in every kind,—it is likewise possible, and even not improbable, that some kinds—nay whole orders and classes, as we divide them, may be so prepared by the Great Architect of the universe, as to last longer than others upon earth; though it be no time compared with the perpetuity of the heavenly tribe of which we are considering. Should that be the case, man who began to live last in this lower world may happen to outlive his animal diet, be stripped in time of the services of many an useful brute whose services he has ill deserved, and reduced to live again solely on the fruit of his own labour—glad to gather that.

—2, If there be another property of angels nearly as general as the last mentioned Perpetuity, it is in the lowest department; which cannot here be called Material exactly —and relating to the *Personality* of the class; on which there may exist a doubt after its late denial in the instance

* Vol. I. p. 59.

of the Holy Spirit. But any doubt on this account may be assuaged by a recollection of the Spirit just mentioned not being finite like any other: when it will appear that the question ought here to be treated independently, or as they say tried on its own merits, and not by analogy. Therefore, to say no more of so unfitting a parallel, it may be observed that angels or incorporeal spirits being so many distinct subjects in respect of knowledge, character, existence and fate, will likewise be so many distinct subjects in every relation; and IT MAY BE endowed with distinct forms, as well as combinations: but this being a matter beyond proof shall therefore not be assumed. But we need not hesitate to assume a mean or personal entity between the omnipresence of the Deity and the very limited presence of a human being, resembling for dimensions what we call our sphere of action, be it an house or an empire, a day or a year, a minute or a circle; within which an angel may be presented any where, as a moving circumscription melting like the light of the sun into infinite space. And according to this hypothesis the expression of the angel of the Lord tarrying round about such a number as it is to be hoped there are of those who fear Him among all the nations of the earth (Ps. xxxiv. 7; Acts x. 35) would apply very justly; the angel of the Lord being to them like an effulgence of divine light descending on their habitation, on their heads, on their hearts,—and extending far beyond in every direction; or like Isaiah's vision of the New Jerusalem as he tells it, "The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee: but THE LORD SHALL BE UNTO THEE AN EVERLASTING LIGHT; AND THY GOD, THY GLORY" (Isai. lx. 19).

Light itself being a pure spirit or influence however related to matter, there cannot be a more suitable emblem of Divinity in all its relations. Therefore when the apostle said, "God is light" (John I. i. 5), he signified the same in other words as our Saviour, when he said, "God is a

Spirit" (John iv. 24). So God being light, "the angels of light" (Cor. II. xi. 14) will be the same as "the angels of God" (Gen xxxii. 1) or "holy angels" (Matt. xxv. 31), the sort of which we are chiefly considering. These being in the next degree to God, the measure of their person may be similarly stated as in the first degree of greatness, or next to infinity; the most adequate term for the same being that of IMMENSITY, as their perpetuity aforesaid will signify the next degree to eternity. And then the angel's person, if a person he must have, and character will not suffice for knowledge,—may be described in the terms of that beautiful ode or "prayer" as it is called of the prophet Habakkuk upon Shigionoth—(perhaps only a three stringed instrument!) which may be divided as follows,

"God came from Teman!
The Holy One from Paran. (Selah, *i. e.* forte.)
His glory covered the Heavens;
And the Earth was full of his Praise;
His brightness was as the light.
HE STOOD,
—— and measured the Earth.
HE BEHELD,
—— and drove asunder the Nations:
And the everlasting Mountains were scattered.
The perpetual Hills did bow!
HIS WAYS ARE EVERLASTING."

Hab. iii. 3, &c.

If the Deity could condescend to take so humble a form as that of the helpless infant in a manger, he might well stoop to one so great and terrible as this; which is here submitted as one for a human angel, or a man glorified. And the difference between a man glorified in the resurrection and his mere shadow, or spirit either, may likewise consist in this, namely that one is material, or may be when he likes, and the other not.

We find, that even earthly men can assume the terrific

form when they like, or put it off either—when the same would not suit their convenience; and they can also regulate their own weight in some measure by fasting and training: but in these cases both the process and the effect will be very different from the self-determination of one who has only to will, and be present any where either visibly or invisibly, and to kill with the terror, or ravish with the beauty of his presence. Wherefore if we add the celestial brightness aforesaid to the common properties of a man, and superadd the uncommon property of either displaying or repressing these or any other inherent properties at will, we may have one idea of an angelic person, and one—as near as circumstances will permit, in the material form or type,—one that we find tolerably convenient for recognizing each other, as matter is more generally cognizable than either spirit or intellect, which the Creator is graciously pleased to assign us for the purpose in this earthly state. But a juster idea of the angelic person or individual existence would be perhaps, to conceive it without any form of that kind; and rather consisting in a particular spirit and circumscribed intellect, than in any material boundary, or temporal either—but the material especially. For what can immaterial beings have to do with boundaries and circumscriptions of that sort—or with any visible exterior indeed; when even we mortals can recognize each other without it, by history or character, and much more angels—their very essentials being characteristic, as seen in the present recital?

Character is the person of angels and spirits: whereby they recognize each other in their various relations and affinities, as men by person or by name. We will not dispute about the infallibility of their discernment and superiority to imposition in this respect, any more than our own: more especially, as they have a greater power of personation also, if they have a greater gift of penetration than ourselves, among other gifts; by means of which an angel can be present not only in the place of a man, in his office, or even in his thoughts and sentiments, but in his

person without them, and after such person shall have been dissolved too, in the way of an apparition. In this superhuman privilege angels are indulged to the extent of representing not only inferior creatures, but creatures likewise of their own order including some of their betters,—as "Satan himself is transformed into an angel of light" (Cor. II. xi. 14). And such a change as this the angel will make without leaving his first estate, or quitting the order in which he was placed: but not so, when, like some that we read of (Gen. vi.) a son of God is meditating a change of scene to the Kingdom incarnate; where he must assume its form and nature, to mingle ostensibly with the natives. An angel or spirit taking any shape that is liable to earthly observation must be, not apparently, but actually and decidedly materialized or incarnate for the time, and so far become an earthly person. For it were absurd to suppose that any earthly properties which supernatural beings may take in order to mix with beings of the earth, such as visibility, sound, solidity, and the like, must not be real as long as they are borne by them. The flesh which was taken by God himself in the person of Jesus Christ was real flesh: so was that in which the Son appeared after his resurrection: and so will that be, however unlike any flesh at present, in which he is to appear again, and judge both quick and dead (Heb. ii. 17; Luke xxiv. 39; Acts i. 11); as elsewhere observed.

Considering the essential distinction between angels and grosser corporeals like men, that must needs be thought a wonderful property by means of which a subject of the kind, laying aside its spiritual form one while, becomes sensible both to the hand and eye, as the angel that wrestled with Jacob (Gen. xxxii. 24), for example, without dazzling its object; and another while, summing up its dignity, is capable of oppressing every faculty of the soul by its powerful presence, like the fire that has gotten possession of some frail edifice. How wonderful, that a spirit should be able to unspiritualize itself and become fixed, like water

turned into ice one while; then resolve itself again, lay aside its perceptivity, and melt into thinner than the thinnest air! So did the angel that appeared to Manoah of Zorah and the tribe of Dan—coming in a human form, and departing in the flame of the altar (Judges xiii). Or one should rather say perhaps, that came and departed in these signs or mediums. For so far as the senses alone are concerned it must be thought impossible for a purely intellectual spirit to appear, or be perceived, by any man. He may be perceived immediately by some kindred spirit; such as the intellectual spirit in man ALONE: but by man himself—a compound observer partaking of matter, spirit and intellect, or of two natures, the corporeal and incorporeal alike, he cannot be perceived, until he accommodate himself to both by annexing a material form to his spiritual and intellectual: as our Saviour intimated, by that saying to the disciples after that he was risen, "Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself. Handle me, and see: for a spirit hath not flesh and bones, as ye see me have" (Luke xxiv. 38, 39). When, if he found it necessary to wear his terrestrial properties in order to be seen and felt, he also found it necessary to lay aside some of his celestial, that the sight of him might not be too overpowering to these first witnesses of his resurrection, as it was afterwards to Saul in the height of his persecution (Acts ix).

The Spirit of Christ, or Essence of intellect, which is the incarnate Word, may be perceived or apprehended by means of his Spirit in man—being seen, as it were, by reflexion; which is the way that "we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (Cor. II. iii. 18). But to the corporeal as well as intellectual sight of man that Spirit could not appear without a corporeal medium. He was seen by, or appeared to, his disciples alternately from different quarters,

that is first from Heaven and next from earth,—but on both occasions in an earthly shape: taking flesh the first time in Mary's womb; the next, where flesh was naturally engendered, in the womb of the earth. Whose example may suffice for a doctrine so deep and disputed as the personation of spirits,—their self-determination, voluntary form, or extraneous apparition, as such personation may be called; being a condition or accomplishment annexed to their sort of personality.

—3, A step higher in the rank of constituents, and equal in generality with either of the two forementioned properties is, that of *Ubiquity*, the motive essential of angels: which being a degree beyond swiftness we must consider as characteristic. For the swiftness of light has nothing to do with ubiquity: but as the perpetuity of angels yields only to eternity, their characteristic personality to absolute impersonality, and their immensity to infinity,—so their ubiquity only to omnipresence. Add to which, there are other properties interwoven with, or consequential to this, —and these especially, namely Indwelling or Possession, and Migration or Metempsychosis, to be noted here as instances of the ubiquity of angels, and more particular properties in which mankind are deeply interested.

—4, Only the favour of a visit or the calamity of an invasion, as it may happen, from one of these formidable agents might be very seriously regarded, if his presence could be seen as well as felt, or felt as well as understood —whether he came from Heaven or from hell; and for the purpose of converting or perverting, of improving or corrupting his entertainer; or was merely on his way from one human tabernacle to another, like Satan "going to and fro in the earth, and walking up and down in it" (Job i. 7), or like the lying spirit which Zedekiah, the son of Chenaanah, would have palmed upon Micaiah, the son of Imlah, a more genuine prophet than himself (Kings I. xxii. 22). But as that transient sort of presence is not of the same weight in itself, so neither as an instance of

ubiquity is it to be compared with only the first named property of *Indwelling*, as we call it in reference to a legitimate occupation by good spirits, or *Possession* in reference to the usurpation of the evil,—also Inspiration if the presence be more spiritual, or Illumination, if more intellectual. Thus by the presence, or Inspiration of those fabulous spirits, the Muses of heathen notoriety, was supposed to be conferred a rate of attainment in science and eloquence and the magic of sound very superior to any of the forced, vapid and threadbare specimens of human production. But as far as mere human productions are behind those of intermediate beings, call them Muses or what we will, so far and infinitely farther are *their* productions again behind those depending on the presence or illumination of the Highest and most intellectual Spirit, the Holy Ghost, which spring up in man, and break forth and blossom like some above cited. The charms of genius are striking in every degree; we have heard of its thrilling eloquence, and perhaps may have felt it: but what of that? The eloquence of the divine Word is life itself, as said by the same incarnate. "The words that I speak unto you, they are life and they are spirit" (John vi. 63): "For the Word of God (says one of his apostles) is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow" (Heb. iv. 12).

In acting too as well as in speaking there is room for many degrees of excellence depending on the assistance that we receive from our heavenly guests infinitely more than on what we receive from each other. An inferior spirit only of this order is able to invigorate our proceedings by his countenance, so as to make them distinguishable from any effects of human agency; while higher spirits will beget accordingly an higher course of action: but the highest and most supernatural is that which men owe immediately to the divine presence. And of this we have abundant proof in the tameness and insipidity of human

obedience compared with that which is performed in the Spirit to God through God himself. Obedience is both easy and delightful when conducted in this manner, by a good rule and principle, "by the Word of truth, by the power of God" (Cor. II. vi. 7): and what makes it so, is the heavenly consent of properties in its subject; such consent alone being itself a matter of delight. All our natural actions are delightful when correct; but the supernatural hat are similarly wrought in us much more so: while on the contrary both natural and supernatural, will be painful f they are not correct, and the more painful the more they are beyond nature. It will be either way with us, that is either pained or pleased, according to the spirit by which we are possessed; and whether wholly or in part, according to the whole or part in which we are likewise possessed.

Even in the corporeal sphere every sort of sickness and disease which cannot be naturally or mechanically accounted for, whether solitary, infectious, or epidemic, and whether attended with fever, as usual, or not,—may be assigned to this cause, as it is by the evangelist St. Luke, himself also a physician, in speaking of a woman who had a spirit of infirmity eighteen years (Luke xiii. 11): that is plainly, a woman into whom, or into whose system, which is the same thing, that evil property had obtruded itself, or been obtruded by the cause of death (Rom. v. 12), and there maintained its position for the said space of eighteen years—much to the annoyance of the native constituents. For, as the evangelist and beloved physician further relates, the woman "was bowed together and could in no wise lift up herself." And if we pursue the narrative to its conclusion, we shall find the Saviour himself philosophizing upon the case nearly in the same style. For example "when Jesus saw her, he called her to him and said, Woman thou art loosed from thine infirmity. And he laid his hands on her: and immediately she was made straight, and glorified God. And the ruler of the synagogue (an unfeeling ruler)

answered with indignation because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed. The Lord then answered him and said, Thou hypocrite; doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?" (Luke xiii. 12—17).

Therefore did the apostles of our Lord, after they had received from him "power and authority over all devils, and to cure diseases" (Luke ix. 1), and after his departure others also of their company, both seeing and feeling his superiority, and at the same time seeing or acknowledging a spirit as the spirit of truth and error, the spirit of judgment and knowledge, the spirit of fear and meekness, of adoption and bondage, of grace and glory, in such intellectual properties, with other corresponding spirits, in properties that are more spiritual,—consistently invoke the Chief Spirit, the Spirit of God the Father and of his Son, Jesus Christ, which is the Holy Ghost, to regulate, control, and send or inhibit other spirits by that for their salvation and happiness. So we ourselves invoke the God and Father of good spirits in prayer, if we do not always acknowledge the principle in practice; beseeching Him to restrain the evil and supply the good; saying, for example, "Almighty God unto whom all hearts be open, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit." Drive from the company of our native properties those evil thoughts; such as "murders, adulteries, fornications, thefts, false witness, blasphemies . . . . which defile a man" (Matt. xv. 19, 20); "that (being more worthy of Thee) we may perfectly love Thee, and worthily magnify thy holy name, through Christ our Lord."

But whoever St. Luke might have invoked in the spirit

of his Gospel,—to some physicians praying is doating, and the doctrine of diseases, whether mental or corporeal, proceeding from an evil possession in any case visionary and romantic. Is there a plague or a pestilence walking abroad? It must be an affection of the air: does any common mania or infatuation, whether civil or religious, happen to prevail in any quarter or state? It must be, according to their doctrine, only an affection of the brain occurring in the nature of an epidemic; but they do not say whence, nor by what malignant influence, having no idea for their part of such an intermeddler as "the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. ii. 2). Whether the complaint be an epidemic mania, or an epidemic ophthalmia, one of that sort would be apt to think it all one in theory as well as in practice. He has only to remove the vehicle of disease (no matter who occupies it) by depletion if the same be IN the patient, or by locomotion if WITHOUT; and the cause will be removed of course; as it would by dashing a poisoned cup from one's lips, or dragging one out of the house. Should either of these removes however be impracticable, as in the event of a wide spreading pestilence; to remove the malady, in such a case, or say to the destroying angel, "It is enough" (Sam. II. xxiv. 16), would require some other authority than that of the physician. The time has been in this country, when some physicians could have as good an opinion of the efficacy of prayer as of their own practice; and the time may be again, when the great Ruler of spirits will have it so. But let us hope and trust in his mercy, to keep back the destroying angel, and send us that time without any "common plague or sickness."

—5, With regard to the *Migration*, or as it is called, *Metempsychosis*, of angels and spirits, a property by which they change their abode in the souls of men, as men may change their persons by metamorphosis, when it happens,—the same will have a similar effect for them with

another shade of ubiquity of which they may be thought capable; which has been mentioned by the name of SELF-DIFFUSION, and is expressed in Scripture by the act of coming or falling in or upon the receiver, as Elias coming in John Baptist (Matt. xi. 14), and the Holy Ghost falling on its hearers (Acts x. 44), and filling them with itself as a man would be filled at the same time with his own spirit or presence (Ib. iv. 31).

In this manner too the spirit of Elijah, Elisha, or any other eminent original, may be diffused and perpetuated through many generations without any change of place or diminution of substance, but solely by an increase of its notion or reputation. So God is said to have taken of the spirit of Moses, and bestowed it on seventy others, as Christ bestowed himself or his spirit on other seventy (Numb. xi. 25; Luke x. 1); and neither of the two the poorer, their donations or contributions in either case being taken from a fund that grows with its objects, namely, with their spirit or presence. This is quite another case from what it would be, to suppose the proper spirit, or as we call it the ghost—of one departed to return upon earth with all its consciousness and farther store of appetites and aversions, talents, gifts, acquirements and the like in some other subject or person; as the ghost of Elias, for example, in the person of John the son of Zacharias, or of any other man's son, that he might prefer: much less with the infinite Spirit of God will such a transition be either necessary or to be expected. He may and does confer the blessing of his presence on all to whom he decrees it; but does not go about like a wandering spirit from one man to another. Or he may at once be spiritually present in a man and in any thing belonging to him, in the food that he eats, or in a bush of the field where it grows; but is not obliged to quit and go on as aforesaid, in respect either of time or space: He will be equally present at once with a man and his latest posterity, or with him and

them and any part of their property, or in all at once, wherever situated and however named, whether field, food or any thing else.

How an intellectual spirit can animate a senseless creature like food of any sort, it is hard to conceive: and so it is, to conceive how an Almighty Spirit can animate such humble intellectuals as we are; one must be found about as hard to conceive as the other, yet the evidence of both is unquestionable. And it is not in man alone, nor in his food, nor in aught belonging to him merely, that the Spirit of life is known to diffuse itself, but in every thing. Thus He one while veils his glorious presence in a flame of fire (Ps. civ. 4), or makes a bush his Shechinah (Exod. iii. 2); another while he is embodied in a cloud (Numb. xi. 25), a voice (Kings I. xix. 12), or some more unexpected medium. And in whatever form or medium he pleases, and in as many as he pleases at once, an Infinite Spirit can be actually as well as virtually present; diffusing himself wherever he will, and in whatever form, or without any that may be apprehended even by the finest intellect. He can send himself by an angel, an apostle, a priest; in a book, in a flame, in a cloud, in a morsel of bread: or he can come without either. Thus it is a property of intellectual spirits in general to diffuse themselves and their empire every way, and to occupy divers and dissimilar subjects at once; but the peculiarity of One to be "all in all" (Cor. I. xv. 28); and at all times, though he has determined on one. And while material subjects are confined to their several places or spheres respectively; the water to the hollows of the earth, the air above its surface, and no two of them can be in the same place at once, only these inferior spirits can all, or any of them, occupy any identical place but thought at the same moment, and change it as often as they like, either singly or in squadrons, without any medium or vehicle, by their own intrinsic ability,—just as the mind or spirit of one

man can transfer itself to another by the medium of language and letters, but more swiftly and completely.

For angels have their characters as well as men, and if a character can pass from one man to another, why not from an angel to a man? or why not the spirit itself by which such character is borne, and in which, perhaps, it essentially consists? And why may not an intellectual spirit influence as well as a material? Every one knows the irritative influence of Eurus, or a bitter East wind, by closing the pores and confining evil humours that were wont to exsude by the skin: and may not the Prince of the power of the air do as much, though not exactly himself like an east wind. For it is not necessary that a spirit should be always the same as the effect it produces, or as the property in which it consists; nor for every affection to be produced by spirits immediately: as sin and death are two things which have been elevated into spirits, and no man is like them; yet we read how "by one man sin entered into the world, and death by sin" (Rom. v. 12). So the principal author of both, that is of both sin and death; while he is "reserved in everlasting chains under darkness," may still continue his visits to this middle sphere between heaven and hell, and does too, unfortunately, by his character and influence.

Therefore as the incarnation of spirits, or their embodying in a form of flesh, and particularly of the human mould, does not deprive them of any original constituent that may be holden therewith, it is obvious, that the same fundamental laws or conditions will also apply to them in their acquired as in their primitive state. It is not probable, that a grosser spirit should have the liberty of migrating, except with continual leave and in a regular course, to a finer state, however he may ape or usurp it for a season; as the human, for example, to the divine. The Kingdom of Heaven may "suffer violence, and the violent take it by force" (Matt. xi. 12.); but they will not be

suffered to penetrate within its borders. "For who hath known the mind of the Lord, that he may instruct him?" (Cor. I. ii. 16). It is a liberty that we should not ourselves permit to those below us in capacity; and consequently that we must not expect. Indeed we are even assured, that the human spirit is not capable of ascending into the same sphere with the divine, except it be drawn up thither by the superior energy of its ruler: and of this too there appears but one living example upon record; "And no man hath ascended up to Heaven (said he) but he that came down from Heaven, even the Son of man which is in Heaven" (John iii. 13). And again, "No man can come to me, except the Father which hath sent me draw him" (Ib. vi. 44).

But it is probable, and more than probable, that a finer spirit may have the privilege not only of descending if he will into the heart of an inferior, but of diffusing himself through his whole exterior or person, and driving thence either the natural spirit himself or any other below his own rank, that he may chance to find there domesticated. This we know partly by experience; and can partly tell the reason of it. Thus experience shews it to be no unusual thing for one who is habitually possessed with a weak and timorous spirit, to be taken or inspired by a vigorous and brave; or the contrary, to happen as well; also for a man whose natural, private, or habitual spirit is like those of other men, subject to great frailty and imperfection, to be visited and possessed by One that is not, neither can be, subject to such conditions in any respect. It would seem at first an unreasonable condescension for any higher spirit, whether good or evil, to join itself to an inferior; much more, to step into its place; and yet a reason may be imagined for their doing that too on either side; namely, the good to carry on some good purpose, the evil some evil—in this form or disguise. It is also probable, that some indifferent spirits may be sent into a grosser medium sometimes by way of exile or degradation; as rebellious

subjects might be banished or branded for their misconduct: of which we have a remarkable instance in the fate of an unhappy crew that we read of (Jude 6). So that we may now perhaps assume for a fact the descent for some cause or other of spirits from a finer to a grosser medium, person, or complexion; besides a natural subordination of the same to each other in their respective degrees: though the subordination of these may be altered, or even reversed, by their personal improvement; and the descent of the others arrested by leave and light, or grace and truth, if it be not followed by a return to the original height from which they fell or were ejected.

—6, Another more general, if not more important and appropriate property or part of angels and spirits, the former especially, as it affects ourselves, is that of *Instrumentality*, consisting in a free and enlightened as well as dutiful and affectionate subservience to the will of the Creator. From the Creator they first derive their existence, and subsequently their continuance. It is He also who employs, qualifies and rewards them for their services. He sends them when and where he will; and on any errand, and in any shape that He may think fit, through Heaven, earth and hell: through Heaven, as angels on angelic concerns, through earth, as men on human affairs: through hell in flaming fire, as ministers of his wrath. In earth, especially, "He maketh his angels spirits; and his ministers a flaming fire" (Ps. civ. 4); and then will send them in the former shape either to trouble an apostate as Saul the king (Sam. I. xvi. 14), or to comfort a faithful sufferer as Saul the apostle (Acts xxvii. 23); also to procure either favour for one, as for Joseph in Egypt (Gen. xxxix. 21, &c.); or enmity and dislike for others, which by chance may be equally beneficial: while in the latter shape, namely, of fire—whether visible or invisible he will send them anywhere upon earth where their presence in flames shall be required; as it may be either to devour the guilty soul of a single oppressor like Herod

(Acts xii. 23), or to consume the devoted forms of thousands at once, when so exemplary a chastisement of any place is deemed necessary, as it happened to the cities of Sodom and Gomorrah. For we may be assured that the preternatural flames which consumed these wretched cities were not essentially different from these which every unrepenting sinner is doomed to feel soon or late in himself; in that most bitter tragedy for which many are even now rehearsing their parts, the part of angels that should have been their patrons consisting thereupon in these inextinguishable flames.

To one party the Ruler of angels and spirits will send his angel in the spirit of grace, and to another in the spirit of perverseness: as He says by the prophet, "I will pour upon the house of David, and upon the inhabitants of Jerusalem the spirit of grace, and of supplications: and they shall look upon me (the Lord) whom they have pierced" (Zech. xii. 10). "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem for sin, and for uncleanness" (Ib. xiii. 1). And on the contrary, speaking of the enemies of the church who were usually designated by the unsavoury name of Egypt, the prophet says, "The Lord hath mingled a perverse spirit in the midst thereof: and they have caused Egypt to err in every work" (Isai. xix. 14): which is what may be done by the angel of the Lord as well as by himself, and perhaps with a better grace.

For that the Lord in his allwise providence does not operate merely and immediately by his Holy Spirit (that is to say by Himself) will appear from many examples and sayings in Scripture besides the forecited; as for one, from that of Rehoboam and his young council: where we find an obstinate infatuation, no uncommon spirit for old councillors as well as young, called in to forward the punishment of Solomon's idolatry in his unhappy offspring, agreeably to the declaration of his will by Moses in this behalf. "So the king hearkened not unto the

people: for the cause was of God," &c. (Chron. II. x. 15.) And to the same account may be placed many irregularities, inequalities, and other phenomena of the soul or invisible man: which some of the infidel sort would ascribe to strokes or impulses on the material organs alone, as harmonies and discords are ascribed to the vibrations of a musical instrument; which cannot happen musically however any time, without some one strike the cords and strike them with an art and skill that is not in the instrument. It is not a transient impression only, nor a mere natural bias that is here alluded to, and which may happen without any foreign influence; it is not the regular working of any human passions, which may be produced by an healthy state of the subject, nor yet the irregular working of the same produced by disease or disorganization; but strong bents, strange fatuities, powerful illusions, taken up no one knows how, continued beyond expectation, and finally relinquished as unaccountably as they were taken up. These are the phenomena alluded to, and which can only be ascribed to the operation either of wiser and better, or wiser and worse intelligences than ourselves, but at any rate to the influence of our natural superiors.

Hence the madness and extravagance which some nations are said to respect as inspiration, and others with a worse feeling and no better reason would seem to persecute as if it were a public crime. Hence also a good deal of what others who are not mad, it is to be hoped, have suffered occasionally in the shape of different infatuations, &c., as above intimated, and for which they need not think the worse of themselves, considering what is there said. If we could thus infuse ourselves, that is our own essential selves, our principles and sentiments, immediately into others, without the aid of eloquence or any other aid, it would afford us a very great advantage over them either for their harm or their good: but if we could confer or transmit by any means freely and without pur-

chase, like the primitive apostles the blessing of the Holy Ghost (Acts viii. 18, pr. &s.), what an advantage would it be to the receiver! Or if one could only be sent to the church, which is our Jerusalem, with the spirit of grace—no matter in how humble a capacity, if it were only as a feather in his wing, one should not need to regret the loss of tulips, oranges, or vines. Let the same spirit by which the shepherd was infected with flower-fancies infect the objects of his idle regard, till they are every one like things bewitched, when he has been detained long enough by these vanities from more incongruous pursuits—and if he will only bring him fresh again into the path of duty, he shall not be a bad spirit for the shepherd.

On reviewing hereafter the dispensations of Providence in the first place touching our present estate, and secondarily the proceedings of intermediate agents with whom we are now but little acquainted taken either spontaneously or in obedience to the divine commands, we may be surprised and delighted at the interest which these invisible agents have felt in our welfare, and the singular means whereby the same has been promoted. We shall be able to recollect not only a sager way of thinking occasionally suggested by them; but also perchance an innocent deception, such as shepherds and other CHILDREN OF ABEL who have the honour to be entrusted with the care of living creatures are obliged sometimes to practise for their good; —it may be something either of a ridiculous or of a gloomy cast, which has been put into our heads by one of them and kept up most unaccountably as long as the occasion for it continued; and then, only as it were by a breath, whisked away, the veil removed, and ourselves come to our senses again like men out of a dream, wondering at our delusion. In short we may hereafter perceive, that we have in the course of our earthly pilgrimage been preserved many a time through dangers as unknown as serious and pressing by the kind interposition of angels; and by means which we could never have conceived, but shall be fully

aware of, when we come to wake up hereafter in the same angelic state, to know our present benefactors even as we are known (Cor. I. xiii. 12), and to have the pleasure of thanking them personally for their care and support.

If the inferior animals over which we have ourselves the same advantage and to which some of us, it is hoped, are not angels of the worst description, though none may be faultless even in respect of them—if they should then revive in like manner and obtain a similar expansion of intellect in a future state, so as to enjoy nearly about as much light as we do now, and therewith a recollection of the past; may they not owe us some thanks likewise for good offices presently performed to them as well by deception as by direction? And would to God, they may not also have occasion to reflect on us for the abuse of that superiority which the impartial Creator of both us and them has bestowed on us for the benefit of both! For "who can tell how oft he offendeth?" (Ps. xix. 12.)

Therefore, speaking of instrumentality, we should not forget an office or two which angels from their mediate station between God and man may have to perform likewise in this behalf, namely of REPORTERS to the Supreme Being and WITNESSES of the conduct of his accountable creatures of their conduct as well to one another, as to creatures that have no trust to account for. And that such a part is probable, we may infer from different expressions in Scripture, like that of God's hearing by them of such or such an occurrence upon earth: which would represent them as legates that had been sent from heaven on different commissions to this nether world now returned and God STANDING IN THE CONGREGATION OF PRINCES to receive from these his messengers an account of the state of affairs in the quarter they had been visiting: which divine cognizance, for want of better terms is humanly expressed by that of judging or hearing (Ps. lxxxii. 1).

But another allusion to this intermediate relation and consequent part of angels between God and men may seem

rather more direct. It appears in the following salutary caution of the Preacher with respect to RELIGIOUS VOWS. "Suffer not thy mouth to cause thy flesh to sin; neither say thou BEFORE THE ANGEL, that it was an error. Wherefore should God be angry at thy voice and destroy the work of thine hands?" (Eccl. v. 6.) Religious vows are very magnificent in appearance: but mind; while your flesh rises against them, they are at the same time all heard and reported. For it should also be remembered, that the angels of either kind, that is, either good or evil, after having enough to do with all who are born upon earth either way as long as they live, have still a farther office to perform for every one at his decease and resurrection: being either to comfort or torture the departing spirit in the first place, and then to bear him to his final destination, to the fate for which they have been preparing him, whether the same be good or evil, "Abraham's bosom" (Luke xvi. 22), or "a furnace of fire" (Matt. xiii. 42), "the light of life" (John viii. 12), or "the bitter pains of eternal death."

—7, Among the properties of angels and spirits before enumerated there is not one but seems highly important to their qualification for the parts just mentioned; as are likewise others that follow: and for one that extraordinary *Intelligence* approaching towards omniscience, which they are supposed to exert or possess. For it is hard to conceive whether their intelligence may be more of a faculty or an impression—of a voluntary or an involuntary effect; it may be both with them as with us. And either way we cannot consider these beings omniscient, because they are expressly said in Scripture to be ignorant of some things; as of the day of judgment, or last day (Mark xiii. 32) for example: we cannot ascribe that property to them any more than omnipresence; because these are both divine prerogatives, and what no creature either has or can have; but, as near as their personal motion before named Ubiquity, is to omnipresence, so near may their intellect or rate of intelligence approach to omniscience. And the communi-

cation of thought or intelligence is also as easy with angels, no doubt, as its conception. If our IMPRISONED spirits can know and converse with each other at any distance almost of time and place by means of the heavenly art of speech, and such other means as they have either learned or invented, it cannot be much to suppose, that beings who are our masters perhaps in that heavenly art, also free and disencumbered of every impediment, may think and converse with each other as it were by contact; the rapid progress of sound, and even the swifter medium of vision being superfluous with them for the purpose of communion. If moreover the facility of their intercourse be such in this highest respect, we may conclude it no less in another: but that,

—8, The *Sympathy* of angels may be as swift and enlightened as their intelligence: or however, we are assured, that angels have their joys and gratifications as truly as mortals, if not more so; and among others, one of a sort that mortals ought to prize, being the fairest cast of the fairest property—in their joy at our uprightness and improvement; their joy at our well doing indeed when we do well, and double joy on a double account when we "CEASE TO DO EVIL, AND LEARN TO DO WELL" (Isai. i. 16, 17). For so speaks our Saviour; "I say unto you (says he for the encouragement of repenting sinners) that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance" (Luke xv. 7). So on the other hand their rejoicing in God may be presumed to be as much greater than ours as their means both of apprehending and enjoying his perfections are more exquisite. Their views and sensations in every direction must be fraught originally with delight: while the same shall be doubled and trebled by the facility they possess in communicating the same to each other, which has just been mentioned.

—9, Indeed what gives the finish both to their personal and intellectual endowments is, that perfect *Freedom* and

facility with which they may be supposed to be exercised, at least in the perfect or native state: and whether we regard such freedom as a distinct property in itself, or only as a modification of other properties, will not be very material; since the meaning of it is well understood. It can be no secret generally that is meant by personal freedom and freedom of intellect: and we may ascribe them both to angels in as high a degree as their condition only inferior to one will permit; in a degree that was high enough however for the fall of some, if not for their general perfection. Their condition it is true, and as their name also implies, is one of subjection and servitude, but not of slavery; that is, not in the perfect or native state, in the presence of God, whose service is perfect freedom. And it may be presumed, that the angels of God do really enjoy this blessing in a degree far beyond any that either is or can be enjoyed by men both in thinking and doing: for among men the most intellectual are generally the freest to think, and the most upright to act; and Holy angels excelling in both these respects, may therefore be presumed to enjoy also a greater freedom in both. Indeed freedom, whether moral or intellectual, may be regarded as nearly the same with perfection in either department; and the degree of each enjoyed by any subject as synonymous: its freedom is its perfection, and its perfection its freedom. God Almighty, as the Fountain of perfection, is also the Fountain of freedom, and the degree of either that he bestows on any of his creatures may be considered as its measure for the other, ascending from the lumpish earth to the purest intellect, for which beyond ANGELIC we have no name in the creation.

Therefore if any share of freedom, whether in thinking or in doing, exists among men since their redemption by Christ, and who can possibly doubt it? how much more should it exist among unfallen angels and beatified spirits! and if a man may be allowed any latitude of action by the Creator, how much more these his more exalted creatures! It is like meat to every child of God whether in

flesh or in spirit to do the will of his Father (John iv. 34), and of every child of the devil to do the will of his (Ib. viii. 41), "whose ways are alway grievous" (Ps. x. 5). And, therefore, as people generally eat to please themselves, it is not necessary to suppose that a good spirit or an angel of God should always be acting under express orders; or an evil angel or evil spirit against them. It is more probably with angels as with men in this respect; namely, that while they can do nothing but what must be either agreeable or repugnant to the will of their Sovereign, there will yet be a great deal done in either sphere without any particular reference to the same. It were odd if angels never did any thing to please themselves. Why, shall we think there are not spirits in other mediums, or even in none, as well as in flesh and blood, wicked enough to encourage the delusions of the vain for sport, and to sport with the weakness of the irritable? And, on the other hand, may we not hope that there are also more merciful spirits in that exalted condition than we find in our own; who feel a benign satisfaction in obviating the ill effects of our wayward and vindictive humours, like averting the angry crook of some mad shepherd perhaps from his harmless sheep, or such a vengeful javelin as Saul's from an innocent shepherd? It seems more probable, that with the celestial and infernal as with the terrestrial orders such things may happen fortuitously: THE COMMON ROUTINE OF EMPLOYMENT BEING CHIEFLY REGULATED BY THE HABITS AND PROPENSITIES OF THE SUBJECT, without any particular thought either of obedience or disobedience to this power or that; and it may be added, without any subtraction from the merit of their instrumentality before mentioned.

—10, But every created power, or the power of every created being, must have its *Limitation and Subjection*: with all his freedom and perfection the ability of an angel must needs be circumscribed within bounds, and tied to certain conditions, as much as the ability of a human ar-

tist or mechanic. The effects of this one's mechanism are sometimes prodigious; in one generation what in another could not have been dreamt of: yet mechanism has its impossibilities, and so has the operation of angels. Men working on brass, wood, stone and other materials, can with the utmost assistance of art effect or perform nothing contrary to the laws of nature: no more can angels, with all the qualifications or endowments above mentioned effect any thing contrary to the decrees of Providence on matter, spirit or intellect, whatever they may do against nature such as ours. To the wicked, whether angels or men, this restriction may be more necessary than agreeable; but to the good, even among angels, it must be more agreeable than necessary, because they do whatever they like, liking to do nothing but what they ought to do. It is for others to do more, IF THEY CAN: angels can find freedom in perfection, and the perfection of freedom in keeping their first estate as it is styled by the apostle (Jude 6); or, according to Job, in retaining their integrity (Job ii. 9); of all spiritual properties the most considerable, and in our department, unfortunately rare!

2: 3, There may be more properties of the angelic nature within our knowledge and experience than those above specified; but most assuredly without. If we had all the properties of this nature before us, we might be able to construct its elements, or explain their composition minutely: and it is impossible to say, what different elements or classes of properties might then be developed. But as it is; with the properties that have come to our knowledge, we can only distinguish two elements in the order, which are those of spirit and intellect before noticed. And if we feel our inferiority to the construction of elements, we shall much more with respect to the construction of parts; if there be any to describe in the being of angels. It does not follow, because we are unable to conceive a distinction of parts in these spiritual bodies, that therefore they have none: on the contrary, the very men-

tion of body alone would seem to imply that distinction. Yet from the little that we know of angels, it would be presumptuous to assert only so much as this; and indeed with so few data it would not be altogether prudent to risk a conjecture on the subject.

4, We may also have observed distinctions enough in the nature or essential constituents of angels to be satisfied, that it is not homogeneous like the divine, and enough in their quality, or characteristic constituents to enable us, with the help of those distinctions, to make something like a regular classification of the subject. There are differences among them—diversities of gifts, differences of administrations, and diversities of operations (Cor. I. xii. 4, &c.) within the reach of a human apprehension, to say nothing of what, as before signified, both may and most likely does exist beyond it: and taking the differences of which we are sensible as criterions, we may conceive an ample variety in this heavenly tribe; as for example,

—1, First, because most obvious, by the *essential* distinction of source or beginning a division of the angelic host into two classes or kinds, the native and the assimilated; the former including those which are angels by creation, whether standing or fallen, having kept or not kept their first estate; the latter those which are and to be angels by translation, like "the spirits of just men made perfect" (Heb. xii. 23); as Scripture* defines them. But if this be the most obvious distinction, it may not perhaps be the most important: because it does not seem necessary, that either the quality of the angels should be affected by this circumstance, or the happiness of those to whom they are sent. On the contrary, there is reason to infer that in the resurrection the ELITE of the latter class and the good of the former may be on a par, as well from other passages of Scripture as from our Saviour's reply to the Sadducees on this head, namely, "In the resurrection they

* Namely, by anticipation: in the same manner as it tells the Hebrews then living, that they are come to the heavenly Jerusalem, &c. (Ib. 22).

(the second or assimilated class) neither marry nor are given in marriage; but are as the angels of God (the good of the first or created class) in Heaven" (Matt. xxii. 30). And were it otherwise, were the difference between a created and assimilated angel ever so great, it must also pass our comprehension. We cannot look into God's house, where there are so "many mansions" (John xiv. 2), and observe what distinctions he is pleased to make among the servants in any respect that does not concern us.

—2, The more permitted as well as important distinction for our use therefore is the *characteristic* yielding two other classes, namely, of good and evil angels, or of standing and fallen,—that we may know those which are most likely to serve us. For every angel that deserves the trust and confidence of his Lord must be good in an absolute sense, that is in relation to the prospective, though not to the immediate objects of his mission; like the troubler of Saul (Sam. I. xvi. 14) for example, and the lying spirit by which another king was lulled on to a tragical end (Kings I. xxii. 19); and another, which was drawn by an angel of a king through the sins of his people first upon them, and next upon his own heart (Sam. II. xxiv. 1, &c.). For these several spirits or angels might all have been good for other objects, and for other purposes: as, for example and edification, if not for their immediate objects and theirs; and not one of them could be absolutely evil, or, as we should say, bad in principle, character, or constitution,—as being members of the heavenly host. They are ministers of God for whatever purpose HE may find good; and not for whatever Saul, or Ahab, or Rehoboam,—any more than Pharaoh and his subjects; when, as it is said, "He cast upon them the furiousness of his wrath; anger, displeasure and trouble; and sent evil angels among them" (Ps. lxxviii. 50): that is evil relatively to them. And in the same relation it might be said, Not only among them, and also among their cattle,

but into their houses, into their beds, into their bodies, into their very lives and souls (Exod. vii., &c.). Which evil angels, however, like those above mentioned, might all have been and were most likely good enough in themselves.

Moreover, a destroying angel, as it does not necessarily denote an evil being by nature, so neither one that is relatively evil to some man or men, but perhaps to some other angel or spirit for their sake, or on their account. For it may be his office to destroy the destroyer; as the Son of God is said to have been manifested for this purpose, namely, "that he might destroy the works of the devil" (John I. iii. 8); and as the saying of the prophet appears to be verified in him and his doctrine, "I will ransom them (who receive it) from the power of the grave; I will redeem them from death (another, though not independent destroyer). O death, I will be thy plagues; O grave, I will be thy destruction!" (Hos. xiii. 14). And also those angels, on the other hand, who are wicked by nature, ministers of the devil, and enemies of mankind, may be made relatively good and ministers of grace by the direction of an allwise and gracious Providence; like that which was regarded by St. Paul, for example, as a salutary check on the exultation that he might otherwise have indulged most improperly in himself, more than in God his Saviour—a blessed angel for him! "And lest I should be exalted above measure (said he) through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger (angel) of Satan, to buffet me, lest I should be exalted above measure" (Cor. II. xii. 7).

But whatever may be the part of such degraded creatures as those evil angels, is not a question of so much consequence to us as the point before alluded to, that we may know how to choose our counsellors and inmates. And if an assortment of these be desired, one needs not look farther than the two preceding lists of good and evil cha-

racteristics to make out such a one of either kind as one might happen to prefer. Characteristics are not persons indeed, but properties or acts; yet if good angels or spirits are ever to be met in a congenial person, or in some more substantial form than the spiritual, of which there are instances in the world, these characteristics may serve as an index to the same. For if we consider the matter more closely, we shall find that those properties which we call Passions, Qualities, &c. of the heart, as well as others which we regard as powers, affections, &c. of the corporeal union, are not so much influences or effects of spirits as spirits themselves; that the property and its spirit are one in fact; as pride and the spirit of pride, Lucifer by name, for example; or humility and the spirit of humility, which is nameless; or many evil properties and the spirit of many evil properties, whose name is Legion; or all evil properties, and the spirit of all evil properties, whose name is the Devil, Satan, Baal, Antichrist.

The presence of a spirit therefore, in its proper sense, is not so rare a phenomenon as false opinion would make it. For what happy countryman has not felt the spirit of a grove and the spirit of a fair country in his heart, nerves and veins, with that of many a fair stream? Or what ill-fated neighbour could be long insensible to the spirit of a noxious fen creeping through every member of his body and every constituent as potently as the spirit of Jordan into the leper Naaman (Kings II. v. 14); or that of Bethesda's font into those who were fortunate enough to be baptized therein, as it is said, on the troubling of the pool; that is, at the auspicious moment of its ebullition? (John v. 2). Why even the ancient heathens once felt, or thought they felt no doubt, the presence of their Naiads, Dryads and Hamadryads; could fancy more than aqueous properties in the dews of Castalia, and in the streams of Achelous and Cephisus; and talked of such properties as spirits before the connexion was lost sight of. Then were the real spirits consigned to fiction first, and through that,

to superstition and ridicule; but not without a redolent successor for the spirit of the fen in Malaria, Mephitis or Azote, as it is variously named; being any thing in a man's nostrils, but the breath of life. While for the spirit of the fair stream or grove, or any other pleasant spirit, the man of modern science does not appear to have found as yet any successor—unless it be in the madness of infidelity, or the gloom of atheism.

Yet supposing the intermediate orders of beings between God and mankind to be endowed with all the spiritual and intellectual properties of men, or else productive of them, and supposing such intermediate orders also to excel like men, some in one property or its production, and some in another; or supposing the abstract spirit above mentioned to be the same with power or essence as aforesaid, and Spirits the same with Powers or Essences,—it will appear, that there may be as many spirits in the Kingdom as there are properties in relation either to God or man; as in relation to God, the becoming Spirit of gratitude and devotion,—spirits, alas! better known by name than by enjoyment; and in relation to man, the genuine spirit of charity, also most rare, unfortunately. Wherefore the distinction of tutelary and troubling angels or demons, with other distinctions relating to their good or evil offices, as positive and relative, constant and occasional with the like,—may be considered rather accidental than essential, as depending on the direction and circumstances, not on the character and essence of the Subject; so may likewise some others just worth mentioning, but not a particular consideration; as

—3, Three classes of angels distinguished *by* the *department* in which they serve or cooperate; whether of nature, grace or providence with

—4, Two that are very complex—distinguished by their movements or *latitude* into stationary, fixed, or local,—and ambulatory, wandering or uncertain; as, for example, among the former, most eminently, three fabulous deities

severally presiding, one in earth and Heaven, one in hell, and one in the sea; being all of one family, and one as false as another; also a president for each of the four chief winds at least; with many locomaterial deities, of inferior note,—whether aqueous, sylvan or marine, and guardians or troublers of their respective stations,—which men were formerly apt to imagine, and are still in some parts; also angels of nations, as the Prince of Persia for that empire (Dan. x. 13, &c.), and Michael for Israel (Ib. xii. 1), to wit; also angels of churches, as of Ephesus, Smyrna, Pergamos and others (Rev. ii, iii). While among the wandering classes we have many a proud, malignant or unclean spirit; of which examples may be given under the head of Objectives.

But of all these classes in chief, and that which only concerns us at present is the GOOD, as only mediate. And whereas it appears from a part of what has been premised, that good angels may be commissioned for justice and judgment, as well as for mercy and grace; as the heavenly Messiah says of himself, "For judgment I am come into this world, that they which see not might see, and that they which see might be made blind" (John ix. 39); it may hereupon be thought, why those angels which delight only in good should be doomed as it were, to become messengers of evil? also where may be the use or necessity of this service, or of both good and evil angels in the service of the Deity, when, as it would appear from the foregoing observations, either the good angels might fulfil the part of the evil as well as their own, without any disparagement, or the evil be made to fulfil the part of the good without a similar meed of enjoyment?

One would not pretend to say, Why it is thus: but one might to say, Why it may be; namely, because such good angels will delight themselves in any service that is enjoined them by God, whatever may be its immediate effect, from a regard to the ultimate object when known to be good; or even if such object were beyond an angelic perception,

through a principle of faith that may be more natural to them than it is to the human kind: while with regard to the existence of evil angels, it may also be considered, as we are on the subject, that angels were not made evil by creation, but by demerit; consequently whatever mischief God may allow them to attempt or to effect on the body or mind of any object is theirs; and whatever good, his. The Creator has much to do with the good effects to which they are made subservient by evil: and if it were only to punish the malevolence of these wicked spirits by turning their evil to good, it might be worth while to employ them. But that is not found to be the only object. For not only is the divine bounty continually gratified by the happiness and success of the good, as before intimated, but the eventual failure of the wicked in all their endeavours is also a proof, a pleasing and irrefragable proof, of the SUPERIORITY OF GOOD TO EVIL. It proves against the Manichean principle of two independent supremes, that there is only One, and that THE GREATEST OF EVIL BEINGS IS DEPENDENT ON THE GREATEST GOOD. For if the devil was independent, he would not suffer any good, any peace, any comfort, any enjoyment in all the world through which his influence continuously extends; much less would he suffer himself to be made such a tool for benign Providence, and the instrument of so much good as he certainly is. And so both good and evil angels are made to contribute, though in different directions, to the glory of God, as well as to the present edification and future happiness of his people; which alone would be enough to render a mixed mention of these opposite kinds indispensable, if the subject itself should be thought worth mentioning and understanding too at the same time. But

5, We do not find the same mixed mention of good and evil necessary for *Individuals* as for kinds—of the angelic order. Indeed there are only two or three of the good that have come, however ambiguously, to our knowledge.

And well it may be, that it is so: or many a weak minded well meaning person among us through the natural rage for polytheism, which is the avarice of enthusiasm, and the underhand offices of a spiritual adviser who knows how to beguile such novices of that exalted privilege,—instead of going directly to the Throne of Grace by Christ, might be apt to waste his precious orisons in "a voluntary humility and a worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind" (Col. ii. 18). Hence the knowledge of that superior order of beings, which would make by far the most interesting of the two classes of mediates is wisely and mercifully withheld from their earthly brethren or terrestrial correlatives. And there is certainly no time lost as yet for this knowledge: it will be soon enough to know more of those above, when we begin to mix with them and to be more worthy of their acquaintance. For at present, if we would examine ourselves, to know what manner of spirit we are of, and by that criterion what sort of spirits are with us, we should not find any one perhaps of that class, to reckon upon. We know One of no class indeed by his fruits: and it may be well that we are not allowed to know an inferior; lest he should be preferred to that.

But with such crude notions as men usually have of their betters we venture to talk of these supernatural beings, if we can name but few whose acquaintance were any thing to boast—and they chiefly of Babylonish origin like their idolatrous worship. Wherefore as the abuse of knowledge is no disparagement to its objects—for if all the powers on earth should agree either to vilify the powers above or to worship them all indiscriminately, they would still continue as they are, and their particular knowledge equally reserved,—it may be well to consider fairly or apart from "the fleshly mind," a few arguments, objections and errors relating to the same before we proceed to the second part of this multiple relation of Divinity.

—The whole order of angels and spirits considered toge-

ther as one general or abstract existence, may be more currently talked of, than seriously regarded, or plainly apprehended. It has often been made an object of invention, of wit, of enthusiasm, of romance; but seldom, of authentic narration, of rational inquiry, of regular discussion: being almost like a subject, of which every one talks, but no one thinks. Indeed there is hardly a province in physiology or natural science that has not been more soberly and sedulously cultivated; as if the adage, "Quod infra nos, nihil ad nos," was to be reversed in this particular, and SUPRÀ substituted for infrà. Men are generally content to carry through life the same impressions with regard to a creature of highest endowment which they adopted in their childhood from old wives' fables and the painters' or poets' caprice; if they do not in this case, as in one before mentioned, rather reject the belief of such an existence on account of their own misconceptions regarding it. And it may be well if they do not reject too on the same treacherous foundation the sacred authority by which they misconceive their misconceptions to be supported.

The Word of God is in matters of faith what the evidence of the senses is in matters of natural science. But as the evidence of the senses is liable to misconception, through various accidents and circumstances, so is the Word of God: it is the province of reason to do justice to both, and prevent such misconception as far as possible in either testimony. Many things, for example, are figuratively represented in Scripture; and that being the design of its Author, it would be misconceiving the Word and wronging his intention if we should understand it literally in such cases. This reason forbids; teaching us to distinguish between the substance and the shadow, between that which is meant to be conveyed to our apprehension and that which is only a medium employed for its conveyance. And if miraculous objects have been presented by miraculous means or appearances, we should not take the appearances for the objects themselves, as if the said appearances were specific characters and ingredients, instead

of more outward signs or shadows of the objects to which they relate: we should take the signs as signs, the shadows as shadows, and by their means the substance of what is meant to be expressed and apprehended.

Thus, if an angel appears in a material form, or is so represented, we should see therein, not a material being, but the reality of an immaterial; if his head is incircled with a radiant crown (Rev. xiv. 14), we may through the crown apprehend a radiant intellect; if his face is like lightning it will denote the brightness of his invisible presence; if his person is clothed at the same time in raiment white as snow (Matt. xxviii. 3; Dan. x. 6, &c.), it will present the garb of spotless innocence; if the shining folds of cherubim and seraphim are surmounted with wings (Exod. xxv. 20; Isai. vi. 2), we may infer therefrom the swiftness of their motions, and their active obedience, with the almighty protection afforded by their means: if the angel of the Lord is revealed in a flame of fire (Exod. iii. 2), we feel therein the piercing effect and powerful agency of the heavenly messenger: if the preternatural figure approaches in an amiable form, we hail the welcome visitor; if in a loathsome, we shudder at the infernal enemy. And let us not suppose that the devil is really armed with the offensive weapons of a bull or a serpent because he is so described either in scriptural mythology (Rev. xii. 3, 9) or Christmas tales. If "the old serpent" had not more formidable means of offence, he would not be so terrible as he is: if he had not a sting for the soul, we might laugh at that which he bears in his mouth; and if his word was not so destructive an element, we would not heed the volume of flame that is said to issue with his breath. He stings with sophistry; he wounds with lies; he burns with envy; he blisters with pride; these are the offensive weapons of the fiend, which his poetic members above mentioned only serve to adumbrate. And were representations of this sort thus understood, the dread of the tail and cloven foot so powerful in childhood, would not evaporate in ridicule as our reason expands, but yield to more rational apprehensions.

On the other hand there can be no danger of our being misled either by the painter who presents an angel to our view endowed with all the beauty and grace that a painter's eye can gather from the human form in its finest moulding and highest condition, the freshness of youth, with the stillness of evil passions and expression of joy and innocence peculiar to childhood, every corporeal grace in short with which he knows so well how to adorn his canvas,—if we look not merely ON them, but THROUGH them—to the transcendant qualities of a perfect intellectual. If there be any danger of the painter's misleading us in such a case, it must be by his misrepresentation of the subject in certain respects; as for example in the effeminacy of his angelic figures, and not merely by their human similitudes: but setting aside such trivial mistakes, and bearing in mind, that the most manly expression can but feebly denote the energy of an angelic intellect, we may look on the shadows of the ingenious artist and be more edified than deceived.

And with respect to all the extravagances to which these similitudes, whether originating in fact or in imagination—whether handed down to us by tradition from that happy period when mankind were more conversant with their heavenly prototypes, or taken up at random by their capricious delineators—have given birth; in either case it may now seem high time for such phantasms to be discarded, since our very children are wise enough to see through them: and also, that we should give over creating angels as well as deities (and SAINTS too!) ad libitum: considering the One true God as he is, Incomprehensible; and angels naturally invisible, as he created them. For such beings as these only can be objects of real belief: the others can answer no purpose, but either that of scepticism, or the opposite and equally censurable failing of blind credulity.

It would be no wonder, if in our age, the former extreme, namely of scepticism either on this or any other spiritual topic was the most common, considering the in-

solence that is naturally produced by success like that with which it has been favoured in the material departments of science. Indeed men are all too apt to undervalue each other's pursuits, and to pique themselves too much on their own. The material sciences have generally kept before the spiritual, but more especially of late: no wonder therefore, if they who excel in those sciences should conclude more hastily than becomes either the importance of the subject or their own weight and talents against the study of this. As for the scepticism of vicious and ignorant people, it is no more to be accounted of than their pretended belief: but it seems a pity that persons holding a higher degree in intellect should ever be so overseen as they are in this matter. Seeing it is a matter on which wise men differ, and ignorant as well,—may it not strike objectors, of the former sort, that the judgment of an ignorant man against established opinions flowing only from an ignorant heart, cannot be the sanction to his enlightened consentients, that the judgment of another equally ignorant flowing from an immemorial and almost universal tradition, would be for them to his! "For God is not the author of confusion, but of peace" (Cor. I. xiv. 33); if they can think his authority of any weight, or the blessing of peace worth regarding.

And if we were to draw out the aforesaid authority at length, we should find an abundance of the same expressly delivered in the oldest record that we have, and confirmed in the most authentic; being the books of the Old and New Testament: but the most convincing part of it is that implicit kind which proves a fact without mention, and as it were unintentionally; because the appearance of a fraudulent purpose must be wanting where there is no appearance of any object. Thus immediately upon the fall of man his divine Creator is represented as addressing the heavenly host respecting that dismal occurrence: "And the Lord God said, Behold the man is become as one of us" (Gen. iii. 22). And not long after the divine Being is again implicitly represented as descending with an heavenly retinue

from the realms of bliss, to observe and restrain the overflowings of human ambition; which had soon resumed its wonted impetuosity after the check and punishment so lately received in the wreck of the earth, and previously also in the loss of paradise. "And the Lord came down to see the city and the tower which the children of men builded. And the Lord said; Behold the people is one, and they have all one language, and this they have begun to do; and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down and there confound their language, that they may not understand one another's speech" (Ib. xi. 5—7). And then follows as direct an implication, as can well be conceived of the divine Unity in multiplicity: "So THE LORD (to wit by his heavenly angels or agents, like the guards that he placed on Paradise) scattered them abroad from thence upon the face of the whole earth; and they left off to build the city" (Ib. 8).

The scene of the Lord descending from the realms of bliss as here represented is in perfect accordance with the manner of a royal progress or visitation, and its notice. For the suite of a monarch is not usually mentioned on such occasions, though he seldom goes, and never in progress unattended. Neither indeed does a monarch often proceed in person to the theatre of operation: the more usual mode being to dispatch his servants where they may be wanted, whether to examine and report the state of affairs, or to put his designs in execution after the royal determination made thereupon,—if it be always considered as his doing. And so much is likewise intimated in Scripture by the expression of God's hearing how matters may stand at any time here below, whether in the general relations of mankind, or in those between particular nations, or even in the relations of private families,—as for example, where he is said to have heard first of Leah's unmerited neglect (Gen. xxix. 33); which was a wonder for Jacob: and 2dly, where he is said to have heard in the sequel of the idolatry and in-

gratitude of Jacob's posterity after they had become a prosperous nation through his kind providence. "For they grieved him with their hill altars: and provoked him to displeasure with their images. When God heard this, he was wroth: and took sore displeasure at Israel" (Ps. lxxviii. 59, 60). And examples enough there are of this kind, which it would be premature to mention.

But the authority of divine revelation being as much questioned in these unhappy times as the existence of angels itself, a reason or two for understanding such an existence may signify more with such a generation than an authority that is infinitely superior to the reason that men have. In the first place then; if we did not know, that there were such beings as angels, we should think, that there was occasion enough for them: not because the Creator could not dispense with their services,—for God knows perhaps, that they are as little help to him as we; but because his bounty would want objects, more likely, without them,—and his work that amplitude in its highest quarter, which is observed in every part below. For whatever God does, he does by ways and means, beginning with his creative Word, even by means of Himself as aforesaid: and though other means cannot be required, yet we know that he employs them in endless variety, and almost in an endless succession; as in the course of nature, one individual to be parent to another, and one natural kingdom or species to be food to another: while in the order of his moral providence one class of men is ordained continually for the benefit and protection of another, from the monarch on his throne, to the shepherd in his flock. And as in the course of nature every inferior creature is exalted through its assimilation by a superior, and in the order of providence through its care and government; while the being of the superior is kept up and its perfection enhanced on the other hand by its good offices towards the inferior and its use of the same so far as we are able to observe,—whether is it more reasonable to suppose, that

this reciprocity ends with the human race ascending, or that the climax is continued beyond it? Is man a fit subject to take on immediately after divinity? Without being of the number of those who delight in vilifying their own species, one might think that there was room for some degrees between that species and the author of the same.

This then may be mentioned as one reason for supposing the existence of angels or intermediate beings, namely the room there appears for them in the great universe: while another reason is found in the place they really seem to occupy in our "little world;" to judge from the irregularity and inequality of its spiritual and intellectual powers or constituents, which is so great that the same man does not always seem like the same person to himself, and still less so to others. For he is (as they say) one while as bright as an angel, another while as stupid as a beast; one while confident in himself and useful, another while as perplexed and perplexing: which is enough to make a man wonder at himself; and he cannot imagine, how or whence these vicissitudes may arise.

But this shall be done for him: his unlucky genius here steps in again and artfully suggests the lowest of the three internal chieftains, namely of the intellectual, spiritual and material before mentioned; the others being too refined for the age, and also likely enough to betray him in favour of the Grand Subjective. Hence a wasting, deficiency, or derangement in the material department is to account for any irregularity in the spiritual and intellectual: or if not these, then causes still more foreign to the subject; as the atmosphere, the moon, the man's dress and diet; or perhaps some more extraneous circumstance,—as favour, fortune, example or the like operating on the man's spirits and intellects; but at any rate some cause or other within the control of the enemy, as being "the prince of the power of the air" (Eph. ii. 2) and a great dispenser of worldly preferment (Matt. iv. 9): which is in fact like proposing himself. And that much depends on these things as instru-

ments, is indubitable, but not enough to sanction the doctrine of materialism which he labours to establish: that while he, the arch-fiend, a spirit himself, a most effective and unfortunately triumphant spirit, bears down upon the inner man and like a raging storm, sweep all before him, his credulous victims may be led to believe that all is well,—no danger, no wreck, "no resurrection; neither angel, nor spirit" (Acts xxiii. 8): no good angel anywhere, to protect them against the machinations of the wicked; no wicked angel, to seduce them from the protection of the good.

It is therefore much to be regretted that either the old tainted spirit of Sadduceeism or any modern improvement thereon like the spirit of materialism, or else mere wantonness and ignorance which both are and are likely enough to continue ever far from improvement, should be allowed to indispose us towards a doctrine or subject so fully entitled to our serious consideration.

The more cool and calculating of those who object to the doctrine may do it from a persuasion, that our material structure and action is always and indispensably necessary to the spiritual and intellectual, so that it cannot be dispensed with under any circumstances. For being misled by a little knowledge which some, fortunately for them perhaps, have not,—they consider it an absurdity, to talk of a spiritual and intellectual existence independent of the material. They are wise enough to know, that men hear with their ears, and see with their eyes; and thence have concluded, that it is not possible to see or hear without them: and, if not to see or hear, then, consequently, not to know any thing, since these two are the principal avenues of knowledge. But some of these vain philosophers do not perceive perhaps what would be the next inference in this line. For if there be no seeing without eyes, nor hearing without ears, nor understanding without either hearing or seeing, it must follow next, that either 1 there can be no Creator and Governor of the universe, or 2 he goes about with ears and eyes as we do, or 3 he is more deaf, blind

and ignorant than we or any other sort of animals which the Creator has endowed with those excellent, but much abused properties of hearing and seeing. No wonder, if they do "murder the widow and the stranger, and put the fatherless to death" (Ps. xciv. 6); when such are their ideas of the means of detection and consequent prospect of impunity. But what says God to them by his royal prophet? "Take heed ye unwise among the people; O ye fools; when will ye understand? He that planted the ear, shall he not hear; or he that made the eye, shall he not see? Or he that nurtureth the heathen—it is he that teacheth man knowledge: (and mind....) SHALL HE NOT PUNISH?" (Ib. 8—11). Well may it also be added, "The Lord knoweth the thoughts of man that they are but vain" (Ibid.). For if he have not the properties of seeing and hearing more than any others that we have, he has the means of knowing all our actions in their beginnings, and of "understanding our thoughts long before" (Ib. cxxxix. 1). He may not see, nor hear literally what we do amiss: but the Psalmist says again, and attests it in the form of an appeal to God, "Thou hast set our misdeeds before thee, and our secret sins in the light of thy countenance ... But who (says he) regardeth the power of thy wrath? for even thereafter as a man feareth, so is thy displeasure" (Ib. xc. 8: 11).

Admitting therefore the possibility of One Intelligence apart from the material structures with which we are acquainted, it will not be so difficult, to conceive the possibility of another. Indeed the very habit of considering angels in the light of spirits is, as an acknowledgment of their immateriality, a circumstance particularly entitling the subject to our serious attention. And if we can be satisfied with considering angels or spirits under this image or idea, a very wholesome, and tolerably substantial sort of feeling may be had of them generally. But as for their INDIVIDUAL EXISTENCE, especially of the good or mediate class of which we are considering, and a more precise, or,

as we may say, PERSONAL acquaintance with the order; it is, as before observed, a point on which we cannot assume much for want of sufficient data.

From what we read of the Presence of God, and of "the Angel of his Presence"—it would seem indeed, as if there was one good angel for certain, and perhaps for a constancy, who was privileged beyond all the heavenly host with that Presence in Israel: the allusions to such an authority are too clear and express, to admit of a doubt respecting its existence. But that such divine privilege and eminent authority was constantly vested in one angel, or only in one at a time, and who that one or more may be, or have been, is neither certain nor constant; though there are those, who will pretend to tell us, what angel or saint may happen to be the patron of many a particular town and village. For the Angel of Israel is in itself as convertible a term as The Captain of the Host, or as Israel itself; and may pass from one angel to another, as "Israel" passes from one generation to another, or as "The Captain of the host" from Joab to Amasa (Sam. II. xvii. 25; xx. 4), and from Amasa back to Joab (Ib. 13), a very different character from any included in that of which we are considering. For under every angel-form or person that ever was seen or thought of in Israel the authority has still been but one, as Israel itself has been but one in all its generations from the patriarch or his naming (Gen. xxxii. 28), to the present: which one authority was "the Lord of Hosts, the Mighty God, the Everlasting Father, the Prince of peace: of the increase of whose government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever" (Isai. ix. 6, 7). "So HE WAS THEIR SAVIOUR.... But they rebelled, and vexed his Holy Spirit: therefore he was turned to be their enemy, and he fought against them" (Ib. lxiii. 8—10).

It would therefore seem, that the Angel of the divine Presence was no more God than Moses; the same Pre-

sence going with both, although he speak sometimes as God in the first person, or rather God by him. For God being with that angel, might speak at any time in the first person as well as in the third, that is directly by himself as well as mediately of himself by him; since speaking from an angel would not make him God, any more than speaking from a man would make him a man, or speaking from a bush would make him a bush. When God appeared to Moses (Exod. iii. 2), his only visible sign, or the only visible sign of his Presence, was the burning bush: yet there was an angel invisibly in that bush, and the Creator himself in that excellent creature. But, to say, that the angel was the Creator, or his Presence by the Word; because the Creator spoke and his Word came by the angel to Moses, would be as extravagant as to say, that the burning bush was that angel, because the angel came or appeared to Moses in that bush.

We know that the beginning of the divine Presence every where in Heaven or in earth is with the Word or second Mediate, which was with God in the beginning and was God (John i. 1): we know this, because we have a clear authority for it in the Gospel. But to search out and determine the course of the Word through all its involutions, would require an effort beyond the utmost of human criticism and ingenuity; consequently be as futile and hopeless for one of our kind, as to search out and determine the involutions of the Spirit, its Correlative, or the outset of the wind, to which the Word compares it. We read that "He shewed his ways unto Moses" (Ps. ciii. 7), also how "the Father loveth the Son, and sheweth him all things that himself doeth" (John v. 20); being similarly by the Word in either case: therefore to identify or connect the Son of God with the angel of his Presence, or with Moses, Joshua, David, or any other organ of the same, we must understand the Medium of the Word, which was incarnate in Christ, dwelling in their hearts, and by means of them, in the hearts of others likewise perhaps, by faith:

whereby they "being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge; that they might be filled with all the fulness of God" (Eph. iii. 17—19). And so all—the Angel of Israel, or of the divine Presence among them, and Israel himself, and Moses the prophet of Israel, and Christ the Saviour, with all who have ever borne these titles deservedly, and "all saints" with them, are made one by an unity of principle which is to them all like an overlaying, or rather inspiration of the natural being, as intimated by the Word (John xvii. 21, &c.): One Light, Life and Salvation to all.

"Oh that men would therefore praise the Lord for his goodness; and declare the wonders that he doeth for the children of men! For he hath broken the gates of brass, and smitten the bars of iron in sunder. . . O praise the Lord ye angels of his, ye that excel in strength, ye that fulfil his commandment, and hearken unto the voice of his words. O praise the Lord, all ye his hosts, ye servants of his that do his pleasure. O speak good of the Lord, all ye works of his, in all places of his dominion. Praise thou the Lord, O my soul" (Ps. cvii. 15, 16; ciii. 20—22).

§ 2. And now leaving that which is only apprehended by analogy, we are next to consider the plain SUBJECT of the Kingdom only in a higher relation than heretofore; being now the second or *terrestrial Mediate*, and exalted into that relation by a communion with one of whom it is said by the Highest, "I will make him my First-born, higher than the kings of the earth" (Ps. lxxxix. 28). For it is not now mere man that we are to consider, as lately in the said subject, but man mediate, man translated, man in an altered state,—or if not altered, divided between two opposite relations, and combining frailty with perfection; or humanity from the one hand with divinity on the other; being made lower than the angels, to

be crowned with glory and worship (Ib. viii. 5), through his union with God in Christ, as before observed *.

Of the Subject every man must have some notion, though the perfect notion is rare upon earth. It must also be known, how the same is liable to be differently considered according to the different views that are taken of it for different purposes by the learned in different ways; as by the naturalist physically, by the surgeon anatomically, by the physician pathologically, by the teacher morally, by the politician historically; and the same by other sorts of tacticians, as well civil and military as political: but we are here to consider man RELIGIOUSLY; looking this time to the active, integral, and severally accountable creature, rather than to the mass or abstract, whether in heaven or in earth, from which he is concreted; and rather as a mean between the two spheres, than wholly of either. To apprehend the subject in this relation it will be necessary to recollect, what man is in relation to all the constituents before described; and that we shall find to be merely their sum or circumscription: he is to them like our globe to the earth; namely, the number, measure, form and order,—or we may say Order alone, of its contents. Such is the TERRESTRIAL MEDIATE of the Kingdom, or the Subject—man considered in this mediate relation.

And so considered, man exists as the third concrete of intellectual spirit, an intellectual spirit of the third degree, or the third order of intellectual spirits—to a human perception. How this order obtained the distinction of a simple or perfect unity beyond that of angels, was no doubt from its original production and presence in unity, that is in one man, Adam by name: whereas angels having been created, as we may presume, in multiplicity, like the variety of properties or spirits, there could not at any time have been that simple comprehension of their exist-

* Vol. II. p. 98, in capite.

ence: and there appears to have been no unity of totality, or simple, perfect unity in any order of intellectual beings that we have heard of at any time, besides God and man: of whom the last was one once, but now is two; and the First is One always, notwithstanding his presence in any variety of forms or persons: so that a perfect unity or universal abstract is only exemplified in the Highest and lowest of intellectuals. It should also be observed, that in each of these examples the unity is derivable and continued: there being the son of man, as well as man; and the Son of God, as well as God: which is an unity in production, as well as in beginning; by SON in this case being meant the presence or deposit of human existence and human greatness, as by Son in that is meant one whom God the Father Almighty "hath appointed heir of all things, by whom also He made the worlds," &c. (Heb. i. 2); the Son of God and man as aforesaid. But no one ever heard or read of angel universally, nor of the son of angels, nor yet of the son of God and angels; and for two reasons,—namely, first, that there never was an abstract of the race, as just observed; next, that the existence of angels has never been totally quashed, or interrupted, like ours; and therefore it has never had, as it never could need, a continuator. Had it ever been needful, the mercy of God could have found a continuator of their being as well as of ours in his Son Jesus Christ. "For verily (says St. Paul) he took not on him the nature of angels: but he took on him the seed of Abraham" (Heb. ii. 16). A transition to the nature of angels had been nearer and less unworthy of the Godhead, than one to the nature of an earthly or material being: but the most distant and derogatory transition was most needed, and consequently the vilest nature most honoured, being mercifully adopted by God in respect of this necessity, though none of his making.

It does not clearly appear at first sight, how so short-lived and imperfect a creature as man could have any mediate

importance in the Kingdom of God, or be instrumental any how to its continuance and well being: but we must recollect, that man comes of man; consequently man will be a continuator of the Kingdom, if it be only by the part of procreation,—to multiply objects for the divine bounty and government in this lower sphere, as before supposed for the angelic. And if there were no other part for a person to perform between God and man, or between the Creator and his species, still this may be thought, as it used to be indeed, highly dutiful and important—not only in this respect but also in obedience to the divine command, "Be fruitful, and multiply, and replenish the earth" (Gen. i. 28). Albeit this is not the most exalted, if it be the most indispensable mode of human mediation: with beasts it is both; but with man far otherwise. Man is not only the continuator of his own species; but the teacher under divine Wisdom, the comforter under God's Holy Spirit, the nourisher, guardian and protector, under his kind Providence. There is not, in short, any part that the goodness of God has provided for the well-being of his Kingdom among men upon earth, of which man himself is not an humble promoter.

Therefore man may be alleged as a mediate relation of the Kingdom generally: but more especially in two grand departments; the temporal and the spiritual. For it is to be observed, that there are now two several heads or abstracts of this race; which St. Paul has justly intitled the First and Second Man: "the first man, of the earth, earthy: the Second Man, the Lord from Heaven" (Cor. I. xv. 47): Adam, in whom all the earthly properties and temporal concerns of the race are united and exemplified; and Christ in whom all the eternal; one natural over whom and for whose benefit or restraint the Kingdom is extended, the other spiritual by whom and through whom the same Kingdom is conducted. Whereby it may appear, how nicely counterpoised and interlaced, as one might say, the measures of divine Providenee are in this behalf:

the first mentioned man or department being made instrumental to the production of the second, as this to the honour and happiness of the first; the first in order to the first in dignity, the first in time to the first in eternity; and vice versâ, this to the dignifying and eternizing of that,—also, that there are still two chapters or unities of the human abstract. For although the first, that is the simple or perfect unity, has been literally abolished by the multiplication of the species in Adam or the first man, yet it virtually continues in the two lines above mentioned, that is to say, both in the old and new; in "the old man which is corrupt according to the deceitful lusts," and "the new man which after God is created in righteousness and true holiness" (Eph. iv. 22, 24). Both the old man and the new are now present either in virtue or effect; one as dead, the other as living—unto God (Rom. vi. 7); who considers every thing in futuro the same as in præsenti. So St. Paul tells his congregation at Rome, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Rom. viii. 9, 10, 11). Nay, with the same Spirit or Ability we may also do effectually a thing which we cannot seemingly, as before observed*,—that is, add to our stature continually as long as we live, being nourished with immortal food, or eating the flesh of Christ and drinking his blood—"until we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. iv. 13). And as all the sons of Adam were once hid in that person after the manner aforesaid, and all the

* Vol. II. p. 311 and note.

children of God likewise in the divine purpose—"for whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren" (Rom. viii. 29)—so are they all still hid in his divine declaration forthcoming at the day of judgment: the living to God being all predestined, regenerated, sanctified, and finally presented by Christ in one Spirit to God, the Object of their lives, above—as now in one body or aggregate person through the same Spirit below.

If a tree may be discerned by its fruit, the mode of thinking may be discerned in some measure by the mode of doing, and the "manner of spirit" by the mode of thinking; so as we may apprehend rather vaguely, whether a man be in Christ, and Christ in him; or whether, as the only alternative according to St. Paul, the man be a reprobate. "For know ye not your own selves, (says he to the Corinthians) how that Jesus Christ is in you, except ye be reprobates?" (Cor. II. xiii. 5.) And this we may know, not vaguely but assuredly, that as much as a man shall have of the Spirit of Christ in him, so far—and so far only, will he be a Christian or subject of Christ, and a mediate terrestrial, that is, minister or medium of his Kingdom upon earth at present, or a celestial mediate hereafter in Heaven.

In general it may be said, that every characteristic that goes to constitute a Christian, or a mediate of the Kingdom, is a criterion for distinguishing the same as far as it may be clearly apprehended: and this being ascertained, the Christians or mediates so distinguished may be thereafter indicated by different appellations corresponding with their birth and station, and the different views which may be taken of each; as, for example, 1, with a view to birth, Sons or Children of God; 2, with a view to station and circumstances, Servants of God, Citizens or Denizens of the Kingdom, likewise Soldiers, or Citizen-Soldiers, and Professors or Confessors of the same, also Strivers, Seekers

and Candidates for the same—its Admirers, Neighbours, Expectants, Suitors, Petitioners, and by many others referring generally to the same two heads of birth and station or circumstances.

It does not seem very material which may be placed foremost in this universal relation as far as dignity is concerned, namely Birth or Station, the dignity of both proceeding equally from one point as before signified *; namely from the Holy Spirit by which all the members of the Kingdom, and all who respect it in either of the relations above mentioned, are regenerated, governed or otherwise qualified.—Wherefore among all the differences and diversities of earthly Mediates, as such there will be,—"differences of administrations, diversities of operations"—there will still be a parity, and, more than a parity—an union among them, being "all of One" (Heb. ii. 11). Whatever may be the difference of their respective attainments in the Kingdom, its subjects of every description will agree in partaking accordingly of that by which they subsist, and of the Rock from which they must all, in so far as they are subjects, be equally derived in their several dimensions, the Great, or rather, Only Subjective of the Kingdom: as he says by the prophet, "Hearken to me, ye that follow after righteousness, ye that seek the Lord; look unto the Rock, whence ye are hewn, and to the hole of the pit whence ye are digged" (Isai. li. 1); meaning that Chosen Seed of Abraham, that Second Mediate, his Holy Presence in which "all the nations of the earth are blessed;" "to whom coming (says St. Peter) as unto a LIVING STONE, disallowed indeed of men, but chosen of God and precious, ye also, as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (Pet. I. ii, 4, 5). "For (as St. Paul told some of them) ye are all one in Christ Jesus (that is both Jews and gentiles). And if ye be Christ's, then are ye Abraham's seed, and heirs ac-

* Vol. II., pp. 161, 163.

cording to the promise" (Gal. iii. 28, 29). Which is easily apprehended by understanding the gift or transmission of the Spirit by Christ, from the "Everlasting Father;" whereby not only Christ "the First-born among many brethren" (Rom. viii. 29), but every child and inheritor of the Kingdom with him, as Abraham for one, will be cleared of his old birth or affinity, and born again to this unfading inheritance to which he is born originally of God: as St. Peter intimates—"Blessed be the God and Father of our Lord Jesus Christ: which, according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead to an inheritance incorruptible, and undefiled, and that fadeth not away" (Pet. I. i. 3, 4). Hence it may appear, how with the particular being, life or person of Christ another universal Being is combined, in which he partakes preeminently as an individual; others also partaking of the same, the ROCK from which they are hewn with him, and by him, and through him;—as shewn more particularly in the idea before given * of his divine or universal life.

1. And remembering likewise the effect of the personal, complex, or particular life of the First-born, as there expressed, it would therefore seem necessary to make one grand distinction among the earthly or human Mediates of the Kingdom besides those of administrations and operations aforesaid,—namely into *Principal* of whom we are now to consider and inferior whose mention is to follow. This distinction would not seem more necessary than just either, that other mediates of the same sphere might not be named in the same degree with that One, who stands unrivalled,—as before, so especially from the time that he sped to the realms above, or, as it is said, "ascended up on high, led captivity captive and gave gifts unto men .... giving some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the

* P. 117, &c.

edifying of the body of Christ" (Eph. iv. 8, 11, 12). Therefore it is just as well as necessary to exalt the Subject even in his terrestrial capacity to a several eminence beyond all the mediates that he has given, as aforesaid, being in this respect their Subjective. And while, as it is written, "Such honour have all his saints" let us write the honour of one PECULIAR; inasmuch as he stands alone in the centre of this relation; all the others being related, whether to the Supreme Being or to each other, only through him: just as our second and third rate luminaries are related to the sun, and through him not only to each other, but also to an higher or more central influence; all shining by his light, and moving as he directs.

With this understanding there can be no danger of exalting men as demi-gods on the one hand by associating their names with the highest mediate relation of the Kingdom, nor of disparaging by such association on the other hand that relation which begins with the Father and is continued by the Son: who coming after many eminent individuals of the first race of mankind, is yet preferred before them, as signified above*; before Adam, its common ancestor; and Noah, the second Patriarch in a temporal respect; and Abraham, the first in a spiritual, the godfather of mankind; and Moses, the political father of Israel; with the judges, the kings, the prophets, and other great names in sacred history; to say nothing of illustrious men, being not a few, in heathen antiquity also; who might be added to the forementioned as correlatives, if such examples were wanted. For before all these the Second Mediate, and also Second Man, or Head of the second race is preferred; and for the reason assigned by his immediate precursor, namely that he WAS before them (John i. 10) as their Creator (Ib. 3, &c.). "God standeth in the congregation of princes: He is a Judge among gods." He stands in the centre of his Kingdom, its Life and Soul, the Axis of all its affairs and proceedings. Therefore, as every centre,

* Pp. 139, 140.

though formed by its circumference is still before it, if not as a centre, yet at least as an existence; so is the Second man likewise in principle before all, before not only those who follow, but those who preceded him; before them in dignity of course, and before them in age too, considering his dignity, the beginning of which is laid in eternity. "Thou art God from everlasting and world without end" (Ib. xc. 2): he is before all worlds, before any creation.

Accordingly in tracing* the relation of earthly mediates, or the mediate correlatives of the Kingdom of God upon earth, we are to place its proper Head at the beginning of the account, and its several members, the said correlatives, in the order of their relation to the Head as near as may be: but at any rate in subordination to him. And, considering, how he exhibited in himself a representative and creative, as well as a mediatorial or intermediate character; that, as the Eternal Word, and only begotten Son of God; this, as the first born of every creature; the Principal mediate of earthly mould—he might also be named, the End, as well as the Principal and Medium of the Kingdom that was created by him; as it is written in the Old Testament, "The Lord hath made every thing for himself" (Prov. xvi. 4), and more fully expressed in the New: as for example by St. Paul, where he mentions the Subject as "The Image of the Invisible God, The first born of every creature. For BY him were all things created, (says he) that are in Heaven, and that are in earth, visible and invisible; whether they be thrones or dominions, or principalities or powers: all things were created BY him and FOR him" (Col. i. 15, &c.); likewise by St. John, "I am Alpha and Omega; the Beginning and the End" (Rev. xxi. 6). Indeed no words can better express the multiple relation of the Incarnate Word to his Kingdom. No wonder then, if it should appear, as if every favourable dispensation having mankind for its IMMEDIATE object regarded him as the FINAL or ULTI-

* Attempted more expressly in Kingdom Sermons, or Sermons on the Accidents, and the class belonging to this relation.

MATE; as for example in the original predestination of the saints; the end of which was to make a kindred for Christ, "that he might be the first-born among many brethren," (Rom. viii. 29), as well as "the first-born of every creature:" also in the predestination of martyrs; which seems to have the same object as that of saints, namely to do honour to the Subject; as they seem to remind him, "FOR THY SAKE also are we killed all the day long" (Ps. xliv. 22). And other instances could be cited if necessary of this dispensation by which the Second man and Second Mediate of the Kingdom becomes its First End or Purpose "which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ both which are in heaven, and which are on earth" (Eph. i. 9, 10). "For of him, and through him, and to him are all things: to whom be glory for ever, Amen" (Rom. xi. 36).

In the magnificent creations of Omnipotence mysteries and dispensations are like families and kingdoms,—their particulars, like human individuals; an angel is like an intellectual system; and the word for an angel, like the word for a thousand generations of men: if therefore God has been pleased of his wisdom and goodness to fix on one righteous intellect as the centre of light and righteousness, and to surround it with a nucleus of righteous ministers, and that nucleus with an innumerable collection of righteous assistants, all conforming in succession to the centre, "to him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his father" (Rev. i. 5, 6): and if it has pleased God in the same manner, to observe a natural as well as official order in this formation; placing first and nearest to the Centre, which is Shiloh, his kindred after the flesh descending in a male line from Adam to that last age or generation when the sceptre should depart from Judah and the pale of Israel be enlarged: finally, if God with this gracious purpose has been pleased to ordain one dispensation preparatory to another, and by that other an especial

Kingdom not distinct from his universal dominion, but operating and assimilating within it, like the animal properties in the body, till all be converted thereto—so much ought we to acknowledge. And it is by no means clear, either, that the benefit of these dispensations can be enjoyed by any one without such acknowledgment: though some may think it of no consequence; never stopping to inquire, whether the circumference was made for the centre of the system, or the centre for the circumference; his Kingdom for Christ, or Christ for his Kingdom; which would never have been told us, it it had been of no consequence.

It may seem remarkable, that so spiritual and enlightened a production as this Kingdom, or institution, should ever have originated with so dull and spiritless a stock as the Jews have been represented by their own prophets (Deut. xxxii. 5; Isai. vi. 10; Jer. vii. 28). But so it was ordained, and so it may be expected to continue until the revolution predicted by one of them; when the Lord of hosts will destroy "the face of the covering cast over all people, and the veil that is spread over all nations" (Isai. xxv. 7): and it shall be said to them, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee" (Ib. lx. 1). For at present it is apparently with that people, and not with that people only, more according to the other part of the prediction, "Behold the darkness shall cover the earth; and gross darkness, the people" (Ib. 2): so that, auguring the fulfilment of the first part from the obvious fulfilment of the second, or the fulfilment of the consequence from that of the occasion, we may still look forward to the redemption of Zion; when "the Lord shall arise upon thee, and the gentiles shall come to thy light, and kings to the brightness of thy rising" (Ib. ii. 3). For, as the preacher says, "the thing that hath been it is that which shall be" (Eccles. i. 9): if one part of the prediction has been fulfilled, the other shall be so too; and the present grossness of the Jewish stock and others, instead of detracting from, will rather add to the credit of the en-

lightened few who have appeared among them, or rather of the light by which they were enlightened (John. i. 9). And more than that, we are also told—expressly told in Scripture, that the stock which God chose, to be a vehicle or depositary for his promised blessing was not chosen on account of any particular aptness for the purpose (Deut. ix. 5). It is also reasonable to believe with St. Paul, that the genius of the first apostles too, however clear it might be of national failings, was not such upon the whole as human wisdom would have fancied for the office. "For ye see your calling, brethren, (says he) how that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world to confound the wise" (Cor. I. i. 26, 27). And the same is also agreeable to the Psalmist's prediction, "Out of the mouth of very babes and sucklings hast Thou ordained strength" (Ps. viii. 2): being all exemplified in the mighty descent from that First terrestrial Mediate to the degrees that follow. And

2. First among such degrees or the inferior mediate relations of the Kingdom of God upon earth to be mentioned, if not to be esteemed after Christ, the SECOND SUBJECTIVE MEDIATE and Chief terrestrial just mentioned, are the *Patriarchs*, his fathers after the flesh, and the *Prophets*, his brethren after the spirit. Which two parts of patriarchs and prophets or flesh and spirit are mentioned together, because it is hard to separate them in some instances where they meet: as for example in *Enoch* "the seventh from Adam," who prophesied of the second advent (Jude 14, 15); and *Abraham*, who prophesied of the first (Gen. xxii. 8), being both of them eminent patriarchs.

3. Considering either relation, namely, of patriarchs and prophets, to Christ and his Kingdom apart, and rating their dignity as we ought by their proximity to the centre or common object of such relation, we shall find even *Mary* the mother of Jesus, and *Joseph* his father after the flesh, both highly related to the same; and not so much

for their Christian Modes of meekness and piety, however creditable to them as for that natural relation, or their share in the incarnation of the Eternal Word, and immediate contiguity to the Second Mediate in that respect. For if only the national affinity of Israel to that sacred person be enough to establish the glory of his people above that of any other (Luke ii. 32), surely the nearest and most particular relation by blood must be enough to exalt his parents as much above all the patriarchs in Israel.

4. Considering also in like manner the prophets strictly as such, and distinguishing them as we ought according to their speciality and proximity to the Object of their predictions, we shall find the Baptist, his Precursor, next nearest to the King or Messiah, and consequently chief or at least equal to any upon earth: so that it might well be said of him, as it was by the highest authority, "Among all that are born of women there hath not arisen a greater than *John the Baptist*" (Matt. xi. 11). Yet two things are certainly very remarkable in his fate; first, that the tyrant Herod should have the audacity to lay his hands on such a prophet, believing in his spiritual character, as he appears to have done (Matt. xiv. 2, &c.); next that the people too, while they counted John as a prophet should notwithstanding slight his evidence for Messiah as they did, and as he thought it worth while to remind them: "Ye sent unto John, and he bare witness unto the truth" (John v. 33), said he. But he is not alone, the aforesaid Enoch prophesying to as little purpose for the multitude as early as the seventh age of the world; and after him a succession of prophets equally eminent in their several generations; all prophesying apparently with no better success: as *Noah*, to the Antediluvians (Pet. II. ii. 5); *Lot* to the people of Sodom (Gen. xix. 14); *Moses* to the unworthily redeemed in the wilderness. The authority of this last mentioned being so much more established than the Baptist's, and his evidence so much more striking: whom the Jews with all their pretended deference for

his great character never have received implicitly, nor ever will, as the Glory of their race reminds them, "Do not think, that I will accuse you to the Father: (says he) there is one that accuseth you; even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings how shall ye believe my words?" (John v. 45, &c.) Such was the consistency of the overhonoured Jews; and such is in general "the momentary grace of mortal man!" For if the earthly-minded Jews rejected their heavenly King; any other people might have done the same by a king who was so much too good for them: that is sometimes, and if it happened thus more frequently, our obligation would not be the less to divine Providence, when it sends us a good one.

After all, too, let their own countrymen look upon them as they will, and let others emulate their injurious notions as they may, it is still to be hoped, that in every age and nation there are those who find it reasonable to afford some credit to such witnesses of the Kingdom as the apostles and prophets; or rather to "the Lord, which gave testimony to the word of his grace, and granted signs and wonders to be done by their hands" (Acts xiv. 3).

5. A considerable degree of dignity or exaltation must also be attributed to the four *Evangelists* or sacred biographers of Messiah and historians of "the latter days" or period of his incarnation, as well as to the *Historians* of the Old Testament or times preceding: and, as united with them, also to

6. Other writers—*Commentators* upon the Evangelists and upon the acts and writings of the prophets and apostles before mentioned; also other *Sacred historians;* with *Translators* and *Paraphrasts, Lexicographers, Grammarians,* and other helpers, not forgetting the *Parallelists* and *Concordance writers,* whose pious labours some may be able to appreciate and happy to acknowledge—*public*

speakers too, as well extempore as deliberative, proving their affinity by their gifts—and, though last, not least, but if circumstances may prove with gifts, one of the nearest, namely the *poor Curates**. Neither should

7. The more eminent *Doers* and *Sufferers* be overlooked in this enumeration, any more than the writers and speakers. But, as it is said elsewhere, "the time would fail me to tell (of all the great men and leaders in Israel)—of Joshua, and Gideon, and Barak, and Samson, David also" (Heb. xi. 32)—with an host of *Martyrs*, whose testimony written in their own blood has been freely given to the Saviour and his sacred cause, the cause of moral and spiritual freedom; while beleaguered by the forces of superstition on the one hand and of libertinism on the other, or perhaps by a medley of both—in suffering more than in opposing outward force, this DEVOTED BAND still presses on "toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. iii. 14), and numbers after them of the same spirit, though not in the same affinity or high standing.

So much consideration or credit indeed is due to this order, namely of terrestrial mediates generally, that if means and opportunity allowed, one might be glad to exhibit a more circumstantial view of the same as a divine mission with its array, comprehending members or correlatives not only of the Jewish stock and of such as have been latterly grafted thereon, but also

8. Of ancient heathen origin; as *Job* and *Melchizedec* and others who have either extended the limits of the Gospel, or enriched its doctrine and evidence with the remains of antediluvial tradition—*Heathen prophets* we may call them certainly, "if others may be called Gods unto whom the Word of God came" (John x. 35); as Moses (Exod. iv. 16), for example. Having this treasure in earthen vessels (Cor. II. iv. 7), we still are prophets

* "O fortunatos nimium, sua si bona nôrint!"

without exception, and without a restriction to worth. For with the Word however preserved or received the most unworthy will be a prophet, as well as the most worthy. "And such were some of you: (says the apostle) but ye are washed; but ye are sanctified; but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (Cor. I. vi. 11). Therefore, as we are all now partakers of the same grace; after the more eminent of every class and kindred,

9. In conclusion, *the more ordinary sort* of each—THE COMMONALTY OF THE KINGDOM, as they may be called, will deserve our recollection, if not our emulation: who may be generally considered as Professors of Christian Modes, &c., or as Christian Professors; and the part that any particular individual shall have to sustain, as his Christian profession—with more particular views of the same depending on circumstances; as 1 remotely, Seekers, Strivers and Candidates for the Kingdom; 2 rather nearer, Neighbours, Expectants; 3 in possession, Citizens or Denizens: and so dividing; let us consider them.

1, The first mentioned class of those who are striving, &c., for the Kingdom, is often intimated in Scripture by circumstances, if not directly named: thus, for example, *St. Paul* professes himself to be one of those who will rather strive for their eternal and invisible rights, than for any visible things whatever. "For the things which are seen are temporal; (says he) but the things which are not seen are eternal" (Cor. II. iv. 18). These are the *Seekers, the Strivers* and *Candidates* for the Kingdom;—no sordid or mercenary candidates however, but men who delight in their profession—but liberal and cordial admirers of the great interest to which they are allied in baptism; loving the very sound of the subject, and making it the constant theme of their public discourse, and private meditation. They praise thee, O Lord; they "give thanks unto thee. They shew the glory of thy Kingdom, and talk of thy

power;" and their constant prayer is "THY KINGDOM COME; THY WILL BE DONE" (Matt. vi. 10).

2, It may be some of the same class in a nearer view that would rather be designated as *Neighbours and Expectants* of the Kingdom, that is not exactly subjects or mediates, who have sped in the attainment of their object, but who are within sight of the same, and may be so far considered in a fair way for it. Such was *one of the scribes* mentioned by St. Mark, for a wonder; who had gotten near enough to the Kingdom to descry its limits, and be able to give some account of the same when examined or interrogated by the Lord. "And when Jesus saw, that he answered discreetly he said unto him, Thou art not far from the Kingdom of God" (Mark xii. 34): Expectants being somewhat more than neighbours to the Kingdom; as there may be neighbours without any reasonable expectation of the same, like the scribe above mentioned and many others who can only write or talk about it without much concern sometimes, perhaps. *Joseph of Arimathea* was one of these expectants, "a good man and a just," "who also himself waited for the Kingdom of God" (Luke xxiii. 51). So were others in the time of Joseph; *Anna the prophetess* for example and others whom she knew, as appeared by her seizing the opportunity of our Saviour's presentation to proclaim the Messiah: when "she coming in at that instant, gave thanks likewise unto the Lord; and spake of him to *All them that looked for redemption in Jerusalem*" (Ib. ii. 38).

What may shew, for one authority, that these expectants are somewhat more than neighbours, is a casual asseveration by one of them, which was *the Prophet Isaiah*, "Yea, IN THE WAY OF THY JUDGMENTS, O LORD, HAVE WE WAITED FOR THEE; THE DESIRE OF OUR SOUL IS TO THY NAME AND TO THE REMEMBRANCE OF THEE" (Isai. xxvi. 8): shewing how the Supreme Object of our wishes is to be expected, or way laid, as we may say; and of which it

will be worth while to consider further when the enumeration of aspirants or expectants shall have been gone through generally and characteristically as it is begun, without "preferring one before another; doing nothing by partiality" (Tim. I. v. 21), as St. Paul advises.

And it is not for one man to judge another man's servant: every man should know best, to be sure, who are they of his own household. Therefore among all those who profess to "serve the Lord Christ" (Col. iii. 24), and to strive for his Kingdom with heart and voice, let us judge none; but hope the best for all. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his; and, Let every one that nameth the name of Christ depart from iniquity" (Tim. II. ii. 19). For by whatever token the Lord may know who are his, this is the proper sign for every man to himself. It does not become one of us to judge even who are without, so as to say This is not a servant of the Lord, nor That; seeing there are paid agents and very useful who do not belong to "the household of faith." But generally speaking we may conceive the reality of an external relation between the limited number of citizens of God's peculiar Kingdom, and the wide world which is equally subject to Him, but not equally blest with his Presence; the same being clearly acknowledged by our Lord himself as well by his apostles after him, 1 by the Lord where he calls his followers Chosen, and others The World; the former not being chosen as followers, but followers as chosen (John xv. 16), and the latter, neither. So he tells his disciples, "Because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (Ib. 19): 2, by each of the apostles in their writings; but especially by St. John: who keeping always close to his master as well after death as in life, has not only acknowledged this distinction with him but also the surest criterion that a man can have for it; which is right-

eousness and love among the chosen extending from them to the world, with all unrighteousness and mutual hatred in the world extending to the chosen (Ib. 17, 18, 19, &c.; John I. i. 6; ii. 29; iii. 10—14; v. 18, 19, &c.).

Thus the relation of mediates which we now call The Church or Selection compared with the world or the bulk of mankind, was originally the same as one might intimate by THE CHOSEN FEW. But when that motley monster, "All the World," got into the church, and into the priesthood too, the Chosen Few became swallowed up and lost in the gross majority: which was like launching the ark into the universal deep. It must be a satisfaction however, to know that the same is there, and that the Chosen Few are doing their part according to the Master's idea when he tells them, "Ye are the salt of the earth . . . Ye are the light of the world" (Matt. v. 13, 14). "The Kingdom of Heaven (says he) is like unto leaven, which a woman took and hid in three measures of meal till the whole was leavened" (Ib. xiii. 33). And as long as we preserve these distinctions indefinitely, as the Lord and his apostles left them, neither the World nor any one in it can be unjustly stigmatized. No more can the church or any one in it be hurt at the distinction of Catholic and Orthodox opposed to Sectarian, and Heretic as long as this distinction also shall be used indefinitely: it is only the appropriation of such terms that can make them invidious and often ridiculous; as for example: What can be more invidious, or ridiculous either, than the application of catholic or UNIVERSAL to any particular church, being as much as to say It is all, and there is no other? Several eminent churches that flourished in the days of the apostles have been aptly designated by one of them as Light-holders, or candlesticks (Rev. i. 12, &c.): but how would it sound to hear either of these churches, say Ephesus, or Smyrna, or Pergamos, termed The Catholic or Universal Candlestick among others,—the cheerful catholicity of light being

transformed to a melancholy utensil of gold, silver, or brass? No; if any one should desire to specify particularly the catholic church, or to fix it on some particular object, he must not think of one see, town, or nation particularly, but of one principle for a criterion, as before described. Let him not call it for example, the Greek, the Roman, the English, nor yet the Irish catholic; but the Pure and peaceful catholic, the Kind catholic, the Holy catholic: into which, as the last cited apostle records "There shall in no wise enter any thing that defileth, neither whatsoever worketh abomination, or maketh a lie" (Rev. xxi. 27).

As a general distinction therefore, and more practical, and better for every purpose, as well as less invidious—and much less likely to be misapplied, Sped may be preferred to Chosen, or Saints, or any other term denoting present succession in this line. For as a certain historian asserts of the temporal life, that no man can be assuredly reckoned for one of the successful before he departs, so it may be asserted of the spiritual, and with more pertinency, considering its greater exposure and more numerous vicissitudes: and the only certain sign or criterion for any one of having SPED in his Christian warfare will be that of striving, or as the apostle terms it, holding steadfast, to the end. "For we are made partakers of Christ, (says he) if we hold the beginning of our confidence steadfast unto the end" (Heb. iii. 14). It is neither wise nor decent, to laud the living with holy epithets: but, always assuming the fallibility of human judgment and its subjection to One who seeth not as man seeth, we may take a pleasure notwithstanding in the memory of some who are departed in the faith and fear of God; beseeching Him "to give us grace so to follow their good examples, that with them we may be partakers of his heavenly Kingdom."

For after being made free of the Kingdom, if a man was not born in it, he may happen to forfeit his franchise, as our Saviour told his countrymen, "And I say unto you, That many shall come from the east and west, and shall sit

down with Abraham and Isaac and Jacob in the Kingdom of Heaven: but the children of the Kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth" (Matt. viii. 12). On all accounts therefore we cannot regard any terrestrial mediate in the light of a triumphant warrior, till he has followed his Captain through the high arch of Heaven:—or at least the only subjects of this world's production who can be thought to have fairly sped must be they who have left it. "Blessed are the dead which die in the Lord" (Rev. xiv. 13), having maintained their allegiance to God in spite of temptation, and their love to mankind against every provocation.

For the present or as long as we live, and afterwards too indeed—till "the day shall declare," we can be strictly entitled neither Chosen, nor Saints, nor Sped, so properly as STRIVERS. Having put on Christ, we are STRIVING to keep him on; having adopted his Kingdom, as the object of our dearest hopes and highest ambition, we are STRIVING to enter it; and not only to enter ourselves,—but STRIVING to introduce or drag on others,—that some also who were not even seekers and pursuers of the Kingdom, much less citizens or subjects, may be no more objectives but both—"no more strangers and foreigners (still less renegades and outlaws) but fellow-citizens with the saints, and of the household of God—built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone" (Eph. ii. 19, 20). "And such were some of you: (says the same speaker, appealing particularly to his Corinthian brethren,) but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (Cor. I. vi. 9—11). For, as we read in a book that is justly inscribed to Wisdom, if it be apocryphal, "The souls of the righteous are in the hands of God; and there shall no torment touch them. In the sight of the unwise they seemed to die; and their departure is taken for misery, and their going from us to be utter destruction: but they are in

peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for himself. As gold in the furnace hath he tried them, and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and THEIR LORD shall reign for ever. They that put their trust in him shall understand the truth; and such as be faithful in love shall abide with him: for grace and mercy is to his saints, and he hath care for his elect" (Wisd. iii. 1—10).

These are they whose names, according to another book which some have also deemed apocryphal, are written in the BOOK OF LIFE (Rev. xxi. 27): which may be regarded as the ROLL OF MEDIATES, an enumeration of "the general assembly and church of the first born, which are written in heaven" (Heb. xii. 23). And their lives are all described in ONE WORD of which Christ is the meaning, and in ONE SPIRIT of which God is the Fountain. "That they all may be one: as thou, Father, art in me, and I in thee; that they also may be one in us: that the world may believe, that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one even as we are One: I in them, and Thou in me; that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me" (John xvii. 21—23). And such is the unity of the Trinity in multiplicity, being a continual reflexion of the Deity; who is first One in Himself substantially; then One in the relation of the ever blessed Trinity; then One thereby in the multiplicity of other mediates, whether celestial or terrestrial just described: the multiplicity on the other hand being all one in effect to the Deity. "For there is no difference between the Jew and the Greek: for

the same Lord over all is rich unto all that call upon him" (Rom. x. 12).

—Such an extension of the divine Presence as is here intimated may be inferred from numerous passages of the sacred records, beginning even with the history of the beginning of the Kingdom, or rather of its projection; as when "God said, Let us make man in our image," &c. (Gen. i. 26). For, 1 if it be assumed by some among us, that God meant Us Three, when he said Us, they may assume it; but there is no substantial ground for such an assumption, or for his not meaning millions, instead of units,—the least of whom might have been equal to the operative part of the project, God giving the mode and matter, or the Word and Spirit: also, 2 when we read a little after, "And the Lord God said, Behold the man is become as one of us" (Ib. iii. 22) how many soever there were in his presence; also, 3 whenever the angel of God or of the Lord speaks as God, it is begging the question, to understand Us Three again, or that such and such an angel * was the only angel of God, or bearer of his presence; the very first idea of such a presence being that of a tree, namely THE TREE OF LIFE; AS COMPLEX AN IMAGE AS POSSIBLE, AND AS CLEAR A TYPE OF THE UNITY IN MULTIPLICITY.

Such is the divine offspring and medium of the divine Presence, springing from Paradise or the seat of happiness; as the Psalmist intimates (Ps. xvi. 12). And if some of the branches have been broken off, for others to be inserted, it will still be the same eternal life, and the same eternal beginning to all; to angels and men, to saints in Heaven and saints upon earth. For these two conditions are always necessary to eternal life; first a birth, insertion, or

* Concerning the supposition of this character, and of the extension of the divine Presence by his means, more has been said above in this volume; p. 401.

beginning in the Eternal Parent or Fountain, if it be at the last hour of our human existence, and next a continual nourishment or sustenance by communion with the same to its last moment. Which two conditions, it is presumed, were enjoyed by man originally from his first breath, as being born of God and nourished with his Word, at least in the most essential respect; as it is written, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. iv. 4). And so the proof of one condition is to be found in the presence of the other; of man's divine original in his love of wisdom and absolute dependence on the Word of life, or Bread as it is also called, for supplying the same; and of his absolute dependence on such food in the evidence of his divine origin. This is "the living bread which cometh down from Heaven, that a man may eat thereof, and not die; (as he says) I am the living Bread, which came down from Heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world" (John vi. 50, 51). For every thing in nature will have its proper pabulum, down to the very elements, according to its nature or beginning; and the fruit of the Tree of life which was originally conceded to man (Gen. ii. 9, 16), and is thus wonderfully restored, would have been no food for him, if he had not been born again at the same time, and had not a higher beginning than the grasses which spring from the earth, or than the noblest animal either that expatiates on its beautiful surface.

"For as in Adam all die, even so in Christ shall all be made alive" (Cor. I. xv. 22). Naturally all mankind are "dead in trespasses and sins" (Eph. ii. 1), or so far paralysed, as to have only the form of men remaining. "But God, who is rich in mercy, for his great love wherewith he loved us even when we were dead in sins, hath quickened us together with Christ, by whose grace ye are saved; and hath raised us up together, and made us sit to-

gether in heavenly places in Christ Jesus: that in the ages to come, he might shew the exceeding riches of his grace in his kindness towards us through Christ Jesus" (Ib. 4—7). So the Psalmist alleges, "Thy Word hath quickened me" (Ps. cxix. 50). And being thus regenerated by Christ, or by the grace of our Lord Jesus Christ, the Eternal Word, full of grace and truth—and restored by the same, not to a transitory life like that which we are quitting, but to the life of eternity proceeding from God the Father by him, we fondly hail him as our everlasting Father, and date all our affinities from this commencement; bidding an eternal adieu to our nearest and most esteemed relatives after the flesh—cousins by Adam, as considered in this relation; and determining with St. Paul, to know no man after the flesh, not even Christ himself in this light—the only light in which some are apt to consider him (Cor. II. v. 16).

—On the other hand; considering the restoration in blood, as we may say, according to the idea here given, and having already observed the peculiarity of one relation to the Father in different respects, we may now farther observe on this common affinity, in which the said peculiarity occurs, how the conclusion of those who will have it, that Jesus Christ is the only Son of God in an *absolute* sense, can only be evidence to themselves. Why Jesus Christ is called "the Son of God," we know on the authority of an angel (Luke i. 35); also why he may be called "Only," the reason of which has been already specified: so far therefore no abuse of titles can need to be apprehended. And farther than that, there can be no doubt of all the heavenly creatures who are called in Scripture "Sons of God," or "the Children of God," whether sons or daughters,—being *properly* so called; though we know not, nor are concerned to know the particular grounds of their appellation, or any other, except as it relates to ourselves particularly, which we are concerned with. Thus God being presented to us PERSONALLY by his Son Jesus

Christ, we receive the Son of God as God in person; thus being presented to us SPIRITUALLY by the Holy Ghost, we receive the Holy Ghost, the Comforter, as God in spirit; being presented to us OFFICIALLY by his holy apostles, we receive an apostle as one of his good angels, being by reason thereof a son-likewise; as St. Paul was once received by the Galatians (Gal. iv. 14): and thus we should receive any person, presence, representation or medium of apprehension however designated that speaks or is spoken of in Scripture as God, or as an angel of God or the Lord,—all One in all.

It may justly astonish, if any theological extravagance can justify astonishment under all circumstances, that ever any one should conceive or take into his head the idea of sorts or degrees in divinity, whatever sorts or degrees may be found among those who are honoured with its Presence, —Mediates of the Kingdom as they are properly called. How can any one doubt that the One only God whom we adore is the same singly, in duality, in trinity, in multiplicity, and also in every kind of presence; in the angel of his presence, and in the presence of the heavenly host; in the Holy Spirit, and in "the spirits of just men made perfect" (Heb. xii. 23); "One God and Father of all, Who is above all, and through all, and in you all"? (Eph. iv. 6.) But this is in the way of involution, as before signified, and confirmed by the forecited expression of the Second Mediate, "I in them, and Thou in me" (John xvii. 23), with many similar expressions that could be cited if necessary.

Therefore if a man should maintain, that the Godhead in Jesus Christ was any way different from that of the Father on the one hand, or that presented in angels on the other hand by whom God was pleased to reveal himself occasionally, or from the Godhead presented in mankind, or in any other medium by which he now does or ever did reveal himself to men, he would be guilty of asserting polytheism, and of a formal blasphemy,—as dividing God, and insinuating or bringing in false gods. Whereas one should

not expect it to be so difficult as some imagine, to conceive the idea of a Second Son of God in the human kind, but first in existence—bearing or restoring his divine Presence to every inferior mediate; "as a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you" (Pet. I. i. 20), says St. Peter to the effect of what has just been observed. And whatever number of persons might through the said ordinance be assimilated or taken into the divine communion, we may imagine so many persons distinct in themselves, and God present in each; without either multiplying divine persons beyond the Three above named, or supposing any.

But who would be so imprudent as to deny on the one hand that extension of the divine communion which we look up to as our greatest blessing, and which, it may be added, is decidedly authorised by the fairest construction of the sacred text; or on the other hand so vain as to conclude, that creatures can lose a jot of their inferiority as such by a communion with the Highest Dignity in the universe? If God be presented to us by any medium, and we consequently partakers of God thereby, is the medium or interval obliterated at the same time? Is Jesus Christ therefore less the Only begotten Son of God, because others were predestined to be like him, "that he might be the first-born among many brethren?" (Rom. viii. 29.) Is the Holy Ghost less the immediate Spirit of God, because "as many as are led by the Spirit of God, they are the sons of God?" (Ib. 14.) We should look to Jesus Christ, the Son of both God and man, each nature still remaining in one; and that will teach us to avoid both the indiscriminate plurality, and the imprudent self-exclusion, which is here objected to. We should look to the Holy Spirit, the life of God in all his servants whether above or below, in Heaven or in earth; and feel by its divine influence the depth and consistency of the doctrine here vindicated. We should look through the Son and Holy Ghost to

the Father of lights and spirits, to the Fountain of light and life with which they are identified and from which they proceed: we should look to its issues in every direction through the whole host of Elohim; and enjoy especially in the communion of the Godhead the fellowship of the blessed saints, our brethren by Christ as well as by Adam, who are either sped or speeding from this degraded to an happier state; whose fellowship is truly "with the Father, and with his Son, Jesus Christ" (John I. i. 3).

*** Our natural friends and relations, judging naturally, may be surprised and scandalized at the thought of our putting them off in the manner now mentioned; and much more at the more unnatural part, as they, judging naturally, must account it, of putting off ourselves. And yet this part is not more surprising than common, being truly neither; nor more than their ignorance of their profession, and consequent inattention to their most solemn engagements. "For as many of you as have been baptized into Christ have put on Christ" (Gal. iii. 27) ostensibly, or in profession.

Or seeing no unfavourable alteration in our outward manner towards them, no diminution of kindness, no want of attention in common respects; but rather an increasing sympathy in whatever concerns them at present, with a greater anxiety for their future happiness—and having perhaps but a slight perception themselves of that union of souls which is the essence of human friendship, and a similitude of the divine communion, or of divinity in multiplicity, the relation of which we are considering—our natural friends may not be aware of the necessary suspension, or superseding by chance, of that essential friendship by such divine communion: when the mind, ascending in its relations while those of the body continue, instead of sharing sentiments with any human mind—or, as St. Paul expresses it, "conferring with flesh and blood" (Gal. i. 16), will meet and mingle with the mind of Christ (Cor. I. ii. 16), as Christ's with God. "For the Father loveth the

Son, and sheweth him all things that himself doeth" (John v. 20), said he: and again to his disciples on their becoming mediates, HENCEFORTH I call you not Servants; for the servant knoweth not what his Lord doeth: but I have called you Friends; for all things that I have heard of my Father I have made known unto you" (Ib. xv. 15). And some may think there is even a degree of hypocrisy in this mental reservation; although it be as unavoidable as that which men generally observe towards the inferior animals, and superior beings towards them. "For (says St. Paul) what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the Spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God" (Cor. I. ii. 11, 12).

In putting on Christ, it is to be presumed, that men do not think of putting on his human principles only, whether of matter, spirit or intellect, although these will be included of course; but the Divine Word chiefly, or the truth of God which was incarnate or united with those principles in him. And if mediates of the kingdom cannot be modest without hypocrisy, how can mediates of other matters, as of human learning and prudence, for example? If they cannot also be outwardly kind and civil to others—it may be, to neighbours and expectants, during their inward estrangement without hypocrisy or inconsistency, how can God himself be "kind to the unthankful and the evil" (Luke vi. 35): which is "the cause that they are so holden with pride" (Ps. lxxiii. 6) at the same time that "he casts them away from his Presence, and keeps his Holy Spirit from them"? (Ib. li. 11.) It certainly cannot be necessary to put off our charity with our sins, in order to be consistent; it cannot be necessary to persecute our old friends on account of this new connexion. If we have truly put on Christ, the assimilating Spirit will rather shew itself in a propensity towards

others and in a zeal for their conversion, than in any thing unkind, morose or repulsive, leaving injuries out of the question.

It is by means of this assimilating Spirit tearing men from themselves to put on Christ, that men become mediates, and subjects likewise—of the Kingdom of God in Christ. This is what it is to obtain a new name; as it is said in the Revelations, "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, (the favourable ballot) and in the stone a new name written which no man knoweth, saving he that receiveth it" (Rev. ii. 17). So used Christians to receive a white robe generally, with a new name individually, the effect of which is best known to the receiver in baptism *, a type and medium of this promotion from earth to Heaven. Then do we become real subjects of the Kingdom of God in Christ; as the virtuous are subjects of virtue, or the wise of wisdom, that is by participation or inclusion; not by chance communion, nor by a momentary self addiction, and no farther thought of the matter, as some have imagined without any communion whatever; but by a steady adherence to his example and doctrine: which is living in, or by Christ. Or we may say, it is living Christ in fact; that is continuing, preferring, exhibiting his blessed life in the world; when his life will be ours, and our works his; and that, not by imputation merely, but by actual performance; as the prophet says, addressing him in the name of his terrestrial subjects and mediates, "Lord thou wilt ordain peace for us: for thou also hast wrought all our works in us."

The works that a man puts out of hand are generally wrought, as we say, in his head; and, if good, by a good principle or purpose: now Christ is our good principle and our wisdom for every purpose connected with his divine mission; as another regenerator, but not so universal,

* More of this in the Sermon upon the accident—No. 3.

told his subjects, or rather his Master's, "For this is your wisdom and your understanding in the sight of the nations" (Deut. iv. 6). And it would be hard to say, what purpose is not connected with that divine mission in some shape or other. There is not an imagination of the heart, nor a word of the mouth, nor a stroke of the hand; consequently, no joint performance of the same; no work or production of his subjects in short, that is not more or less of Christ according to the will of the Father and its application or subservience to Christian purposes: for "all things are of God" (Cor. II. v. 18). Even the sentence that proclaims this verity with its context, however unworthy upon the whole of the institution to which it relates, must be ascribed in chief to its chief authority in "our Lord Jesus Christ, of whom the whole family in Heaven and earth is named" (Eph. iii. 14, 15), so far as it may be agreeable to the incarnate Word. This is no more than the Psalmist also declares to God "Thy Word hath quickened me" (Ps. cxix. 50): nor more than is attested either, as well by the productions of the Psalmist as of others. For the life that we perceive in the Psalms, and in the prophets is but a part, no more is the genuine Gospel of Christ, and all truly relating to it, any thing but a part of the light or effulgence of the Incarnate Word. When he said himself, "The words that I speak unto you, they are spirit and they are life" (John vi. 63),—he meant, They are for spirit and for life unto you; to be to you what the ORIGINAL is to me: and that *I* was the Fountain; of which these words were direct issues, becoming again new fountains of living waters in others by the gift of the Holy Ghost upon his glorification with the Father (Ib. vii. 38, 39). So true is that saying, "In him was life; and the life was the light of men" (Ib. i. 4): which is paralleled by another in the first person according to the same authority, "I am the light of the world: he that followeth me shall not walk in darkness; but shall have the light of life" (Ib. viii. 12).

For not only our words spoken, but also our works performed by such light are a part of the life. As a man's life is made up of works either performed or directed by him, so is the life of Christ: the works of piety and charity wrought in obedience to his precepts are as much a part of his life as the miracles that he wrought by his word, or the ordinary works of his hands: they will be so taken by the Father, namely as works wrought by him; and all that is not so wrought will be rejected by the Father, as filth, abomination and refuse.

Our affinity and subordination to Christ, and acceptance with the Father in him, that is as members of Christ, making us liege subjects and multiple mediates of the Kingdom of God upon earth, is the very essence of Gospel doctrine and living, or of Christian Modes of thinking and doing. It is the true secret of the Passover and of the Eucharist: "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end" (Heb. iii. 14). It is the principal drift of divine revelation in both Testaments as far as it regards the salvation and recovery of all mankind, who were lost in one by the only means of one, and also IN him. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Rom. v. 19). It was by their confidence in this one that the fathers lived before: "for they drank of that spiritual Rock that followed them; and that rock was Christ" (Cor. I. x. 4). It was by their confidence in this one that many subjects or disciples lived with him, daily hearing and seeing, as he says, what many prophets and kings had desired to see (Luke x. 24). It is by their confidence in this one, that so many following both him and them live and have lived believing on him through their word (John xvii. 20; xx. 29): and that all together are one in him—by necessity or implication as before explained *.

* Vol. I. p. 130.

If according to the common acceptation of the word any one may call himself Christ's, and arrogate to himself the honourable appellation of a Christian, who tacitly admits the truth of Christianity, though it be a concern that he has either wholly neglected, or never been duly qualified to consider—that acceptation is more common than just. It is not by common acceptation any more than by empty profession, that our Christianity is to be tested; nor yet by self conceit, but by CHRISTIAN MODES OF THINKING AND DOING. "Let us search, and try OUR WAYS" (Lam. iii. 40) says the prophet. "Yea; and why even of yourselves judge ye not what is right?" says our Lord (Luke xii. 57). "For not every one that saith unto me Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in Heaven" (Matt. vii. 21). That is Christianity, and its subject or doer—a Christian, or one with Christ by an unity of Spirit, as above specified. "Now if any man have not the Spirit of Christ he is none of his" (Rom. viii. 9): he is one of the sort, class, or relation to be next considered.

CHRISTIAN MODES.

PART II.

RELATIONS OF THE KINGDOM.

CHAPTER VI.

OBJECTIVE OR DEGRADED.

1. Primitive.—2. Derivative.

——— "He is cast forth as a branch."—JOHN xv. 6.

IF we consider what may be called the Shading or Transition of relations in the Kingdom from one class or degree to another, downward, we shall find, that however decided either of the three, namely Subjective, mediate and objective, here specified may be in itself, and however distinct each from its successor—as the Subjective from the mediate, and the mediate from the objective—either of them shall still enter and be entered by other receiving and received, without any alteration or confusion either of character or substance. And if we look into the nature of government, of which a kingdom is one species, we may see in that very term examples of this reciprocity from highest to lowest, either relation being here included equally with the other two: as; first, the subjective or supreme power is the government; so 2, is the mediate or ministry with all its means of governing; so 3, is the objective or antithesis of the subjective, whether considered

as persons, places or things. Thus a viceroy goes to his government, being himself only the medium of an authority which is understood in him. So that it would seem as if *the objective relation*, at which we are now arrived, and which it is of consequence to distinguish from the very lowest shade of the mediate immediately preceding it, was referable by inference not only to every shade of that relation, but also by means of that in a degree to the Subjective or Highest. So day and night are referable to all the earth; and there is not a part of the same but partakes in these vicissitudes, albeit they are perfectly distinct in themselves, and not more distinct than the relation just dismissed and that which we are now considering may be made by means of a single criterion.

This single criterion consisting in obedience to the faith of Christ (Rom. i. 5), if single, is not insulated or independent, however; but a symptom or forerunner of many in its way, which are not to be met with or expected in the objective relation. For all government supposes an opposition in as well as towards its object, and proceeds entirely on that supposition—having for its end to prevent evil, and "knowing this, that the law is not made for a righteous man, but for the lawless and disobedient; for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for men stealers, for liars, for perjured persons, and if there be any other thing (PRACTICAL of course like the rest) that is contrary to sound doctrine" (Tim. I. i. 9, 10), or to "the light of the glorious gospel of Christ" (Cor. II. iv. 4). "For (as he says himself) every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God" (John iii. 20, 21).

The objective relation is a state of night—of "such as sit in darkness, and in the shadow of death, being fast

bound in misery and iron; because they rebelled against the words of the Lord, and lightly regarded the counsel of the most Highest" (Ps. cvii. 10, 11). And the end of true government is, not to restrain or confine its subjects in darkness, but "to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house" (Isai. xlii. 7). A true government is properly the light of the subject: and as it is the province of light to chase away darkness from the earth, so is it of every true government to chase away evil, to diminish the number of objectives in its sphere by converting them into mediates.

Objectives cannot in the nature of things be those who willingly cooperate, and are in a manner identified with government by such cooperation and a sameness of spirit: they must therefore be those who oppose the government, and to whom the government is opposed, as aforesaid, and as intimated again by St. Paul in another place, where he says that "rulers are not a terror to good works, but to the evil" (Rom. xiii. 3). And of this mutual opposition of the Subjective and objective through the mediate relation we have an apposite illustration considering the derivation of Objective, in a saying also of our Saviour's; where, alluding to his own rejection by his countrymen, like "the Stone which the builders rejected," he adds, "Whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder" (Matt. xxi. 44). Whoever shall set his face against the truth in Jesus will begin an assault upon himself, or his own principles; and by the same breach the insulted majesty of truth will soon complete his moral dissolution.

From what has been premised then it may appear, how the objectives in the relation of government will be simply its opponents, those of the divine including naturally all mankind; though God forbid that they should be all and always his enemies! its friends and advocates being generally taken up in the relation of mediates just considered,

and NO NEUTRALS in this case of which we are about to consider: as our Saviour also intimates in the saying, "He that is not with me is against me, and he that gathereth not with me, scattereth abroad" (Matt. xii. 30): intimating that there were but two classes in his Kingdom by the criterion of obedience and a good will towards the truth, namely mediate and objective, under its Ruler or Supreme Authority; the present mediates, as its present friends,—and all the multitude who are not mediates, as present objectives;—whom the government will coerce, IF they do not enter into the Spirit of the government, or of its Prime Subject, the Great Subjective. For, considering the bounds of friendship or communion with more liberality than some of his followers, the Medium of the Son will take in by an IF or hypothesis many whom they would be apt to cast out at once: which rather narrows the circle of reprobates, thank God and Christ! though it may still be wonderfully wide after all the Eldads and Medads, or chance prophets, are deducted.

Passing from the general notice of this relation to its particulars, or from the objectives of the Kingdom generally and collectively to the same specially and individually with a view to consider them more distinctly, we may begin with a division of the class into two orders by their standing or formation; as a geologist would begin or prepare for a distinction of the solid earth perhaps, which is the only theatre of their proceedings to us, or that we are able to contemplate—naming and considering 1, one order as primitive and fundamental; 2, the other as derivative and subsequent: as also by some an intermediate order might be conceived between the mediate and objective relations under the idea of neutral, and answering to the transition-rocks of geologists; but that, as before signified, such a neutral or transition-sort is not to be found in the Kingdom.

§ 1. Considering therefore first, the first mentioned *primitive* and fundamental order of objectives in the

kingdom, they are wont to be mentioned as three particularly in form, though substantially but one, being all of a sort, or as we say, All One; namely, 1, the Devil with his lying word and malignant spirit; 2, the wicked World, a vast congregation united in the same word and spirit; 3, the Flesh, i. e. substance of the wicked world, and body or vehicle of its wicked spirit. Which being three, are still found to act in concert, and not only in concert, but in common; all doing the same thing that either does; as our Saviour told some of them, namely the persecuting Jews, who with so different a spirit or principle from his had still the vanity to boast their descent from God by Abraham, "But now ye seek to kill me, a man that hath told you the truth, which I have heard of God; this did not Abraham . . . If God were your father, ye would love me: for I proceeded forth, and came from God; neither came I of myself, but He sent me. Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar and the father of it." (John viii. 40, 42, &c.) "The lusts of your father ye will do;" being as much as to say, Ye will be led by his attractions; which are not personal indeed, but moral; or rather immoral, and irreligious too.

There are however, three sorts of attractions adapted to the three several species or departments of life; namely the material, spiritual and intellectual above mentioned: one sort being properly named Habits, or Propensities; another Lusts, Passions, Appetites; the other Views, Motives, Reasons, Considerations, and the like. It is hard to say how, or in what proportions, the three several parties or correlatives; the devil, the world and the flesh above named, may be endowed with either sort of attraction; but whatever may be its share, and in whatever

it may consist, that will be the charm of each, and the particular motive by which it rules and operates. For what was said above of moral power generally may be said particularly of power in these three eminent instances; it wholly depends on the concession of its objects to the subject in every case but one, where power is Almighty, through the charm of its notion or image. Thus cruel and mischievous actions looking pleasant are the charm of the devil, which by the concession of its object will be one sort of motive or attraction; power and grandeur, tinsel, admiration and the like looking pleasant are the charm of the world, which is another; an affinity of countenance with other particulars of the human form merely, independent of worth and character looking pleasant, or, as it was said of the attraction of Eve, being "pleasant to the eyes" (Gen. iii. 6), or allowed to please, are the charm of the flesh, and another motive: all three tending to one effect, the misleading of their respective objects or dependents.

But these three are here to be considered as general objectives and primitive relations or fountains each embodying an host of derivatives, which will also be adverted to after these shall have severally received so much attention as may be deserved and conveniently afforded.

1. Therefore taking the said primitive objectives, Principalities or Powers as we may call them by allowance, successively into consideration, and beginning with the first mentioned, which is the *Devil:* to shew in few words, what sort of accomplice, or principal rather man has found for every offence:—there is in the world by permission of Him who knows how to bring good out of evil a being of that hateful and malignant quality, that the world would be ready to spew him out, or to dissolve with horror at the sight of him, if he could be presented to its view in a material form corresponding with the infernal elements of which he is composed. But being only discernible in a quarter where he is least likely to be looked for, that is to

say, in the unthinking heart; he there contrives to establish himself unobserved: and there and thence he spreads his baneful influence around him through the whole of the moral department, and through the whole course of our sublunary affairs with which it is connected; as the settlement of nations, the ordering of private families, the conduct of individuals. He animates both the ruthless tyrant breathing destruction to his people, and the infatuated people seeking their own destruction in the overthrow of a paternal government. He is the life of dissention between equals, of cruelty in superiors; in inferiors, of infidelity and disobedience in every shape and relation; of subjects to government, of children to parents, of servants to masters, of all men to God; an universal principle of strife, and a source of all the evils, which these dispositions aided by his diabolical ingenuity can effect or contrive. He steels the heart of the seducer, and softens the heart of his hapless victim: he clenches the hand of the miser, and opens wide the hand of his prodigal son; shuts the eye of compassion, and opens the eye of concupiscence. In short, his influence is everywhere, and always, and in every kind of operation: it seems as if it was perpetuated by an endless infection of the elements. The ambient air is not more prevalent on the surface of the earth, than is the influence of this wicked being on the lives and fortunes of its inhabitants; they breathe it from the womb, as if the air was tainted with it; they swallow it with their food, as if it grew under their feet: the minerals also abound with the same: it poisons all their comforts; and multiplies afflictions without end. For "although affliction (as Job says) cometh not forth of the dust, neither doth trouble spring out of the ground; yet man is born to trouble as the sparks fly upward" (Job v. 6, 7), and all through the effect of this evil possession: the same being so universal and prevalent, that not only our middling and worst, but our very best actions and sentiments will all savour of it more or less without any

exception. For the wicked enslaver will have a share in every work of our hands, and in every thought of our hearts; and may well be said to reign universally upon earth, every motion both inward and outward, if not proceeding, yet receiving a direction, from him; whatever may be its success.

The success of his toils has been experienced in every sort of preferment; in the army, the navy, the law, the state, and even in the church: so that there appears to have been some truth in his saying for once, when he told his Superior, after giving him a vision of all the kingdoms of the world in a moment of time, "All this power and the glory of them . . . is delivered unto me; and to whomsoever I will I give it" (Luke iv. 6). But are power and glory all that he bestows? or does he not bestow likewise a larger meed of trouble and infamy? In very deed he seems to have as ample a share in this sort of success as in that, at least. If he bestows usurped or tyrannical power, he also makes thousands, and thousands upon thousands of poor guilty, disappointed and despicable candidates for the same; who had never been such, but for his evil counsels and suggestions, "golden dreams" most frequently. For "they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition" (Tim. I. vi. 9): and whether the tempter might have been sincere or not in his proposal to Jesus, we know that he is not so generally; but if he keep his word with some, he will break it with more: and when he keeps his word, it will be rather to the ear than to the purpose. He may give great wealth, great power, great reputation: oh, what a reputation will he give sometimes to any blockhead that may be convenient for the emissaries of corruption! But what shall any of them ever have to show for what he gives them, more than the show itself? "A small thing that the righteous hath is better than great riches of the ungodly" (Ps. xxxvii. 16). For the devil may promise: but, as he does not govern contingents, he

can only bestow his favours as they fall into hand; when any one who will pimp for him, swear false, assassinate, write lies, and act them, shall bid fairer for his favours, than one who should speak with the tongue of men and angels, and have charity besides. Any one in short who will contribute to the vanity and false ambition, the sin and folly which it is his delight to propagate shall have a commanding station for the purpose, if the devil can procure it: but, as thousands more than he can satisfy are daily gaping for his favours, he avails himself of the opportunity, like an old serpent as he is, by cramming them with vain expectations, to enjoy at once their disappointment and the crimes by which it is incurred.

Such is "the Prince of this world" (John xii. 31); an ambulatory fiend, "going to and fro in the earth, and walking up and down in it" (Job i. 7); an out-of-door subject, yet every where at home; an universal plague, yet no where particularly apprehended as he is. The Lord of Heaven, and earth, and hell; who made the *evil one*, but not his evil, make an hedge about us, and about our house, and about all that we have on every side. For the wily captor will have his emissaries in the hearts of the holiest, and illusions too subtle for the heads of the wisest: much more in the hearts and heads of the worst and weakest; attacking at the same time those whom he marks for victims by the victims who are marked as adherents, and never better pleased than with such work, when once fairly enlisted in his baneful service.

2. But previously to adherents, or derivatives, the three principal allies in every sort of wickedness will deserve to be mentioned, two still remaining; of which the first is named, the *World* collectively in Scripture, and severally or disjunctively, the "men" or "children of this world" (Ps. xvii. 14; Luke xvi. 8), with their fashions, follies and prepossessions; composing altogether a most repudiable body of some five or six thousand years' growth, as they reckon it. For however complex the body, or however

many its members, its general life or substance will still be simply one, as well as the evil spirit above mentioned by which it is animated. Yet we may imagine

1: 2, A distinction of the World into *constant* and *periodical* by its constant and periodical existence; as in nature between the constant and monthly existence of the moon: which we consider to be in one respect as old as the creation; but in the other as an existence of eight and twenty days or thereabout, and as many times twenty-eight as there have been periods of that length ever since the beginning.

3, So we may consider the World likewise as a creature of two lives; one beginning with its subject's expulsion from Paradise, the other with every generation that has since occurred. Or we may consider the World as two creatures in one; that the World, and this the Age. And besides these three distinctions of the World, namely into constant, periodical, and *exiled* or expelled, it is also not unusual to notice two other cases or conditions of the same; being the World before the flood, and after.

4, Of the World, *before the flood*, or the human part of it however, there is nothing to be known with certainty more than we read in Scripture; which seems very little, and that little more creditable to the ingenuity of the subject than to its morals, the wicked as well as the useful arts being generally due to its invention, and the pastoral and the civil life (Gen. iv. 17, &c.) not more than the life of sin (Ib. vi. 5). But leaving this artificial race—the fruit of "the tree of the knowledge of good and evil," there are in nature, which is the biggest part of the world and was bigger then namely before the flood, than now, data known to those who study such matters, which discover a good deal of the then state of the world in that department: while of artificial matters or "the business of the world," as it is generally said, whether before the flood or after, the students of nature are no better informed sometimes than students of divinity, or mere churchmen; who

never seem so much at home in the world, as when retired from its sight and influence they devote themselves to the spiritual concerns of their flock.

5, Consequently of the phases, revolutions and interests of the *Present World* it is not to be expected that a mere churchman should have any thing like a perfect information: but such as the Present World appears to him he may naturally be expected to indicate something of it on the present occasion.

And here it would be idle to deny the superiority of the world over those who are not of the world in several polite accomplishments; as in sporting, dancing and diplomacy, for example,—also, as more skilled in passing occurrences, and how to take advantage of the same, beyond the more retired. So much as this it will be necessary to admit: and what more? Why if some of the children of this world and of the present generation are wiser than the children of light were long ago likewise in some more important respects, as before observed*,—the generality, it is to be feared, are still only wiser in matters of no consequence, in matters of mischievous consequence, or in matters that the parties might well be ashamed of.

And another distinguishing feature of the Present World is that of having wit enough to outwit not only others but himself, according to the apostle's prediction, "But evil men and seducers shall wax worse and worse; DECEIVING AND BEING DECEIVED" (Tim. II. iii. 13). "O how suddenly do they consume, perish and come to a fearful end!" (Ps. lxxiii. 18) says the Psalmist. Another feature of the world is their fribble and falsehood. "They talk of vanity every one with his neighbour: they do but flatter with their lips, and dissemble in their double heart" (Ib. xii. 2). But still they thrive, "they are waxen fat, they shine; yea, they overpass the deeds of the wicked. They judge not the cause, the cause of the fatherless; yet they prosper, and the right of the needy do they not judge" (Jer. v.

* P. 129.

28). "They are inclosed in their own fat, and their mouth speaketh proud things . . . Up, Lord, disappoint him and cast him down: deliver my soul from the ungodly, which is a sword of thine: from the men of thy hand, O Lord, from the men, I say; and from the evil world, which have their portion in this life, whose bellies thou fillest with thy hid treasure" (Ps. xvii. 10, &c.).

One might be thought presumptuous on venturing thus to shew the Present World in his true colours, if one could not shew good authority for it at the same time: wherefore the best authority being that of Scripture, it seemed advisable to let Scripture speak for itself. Supposing likewise the possibility of some who have renounced the world by vows after baptism more strictly, though it could not be more solemnly nor effectually—repenting of that unnatural and oppressive as well as extra-official obligation, it may be thought, whether they do not speak the language of disappointment sometimes in declaiming furiously against the cause which they have so renounced. But that cannot be thought so reasonably of others who renouncing all that is amiss in the World, and once for all, at their baptism, can still esteem the better part of it, and mingle with the worst unhurt—men of the fields, too perhaps! In truth the World can have no greater friends in all its extent than they who have renounced it sincerely in their hearts, and but for the sake of the World would be glad to get away from it. If one could only get "in the wilderness a lodging place of wayfaring men" (Jer. ix. 2), or even a cell or a cave in a mountain remote from all the World with, for company, that Blessed Spirit which is worth a thousand worlds, one might think it a blessed exchange: much more—when one remembers the peace of God, which is his spiritual dwelling, and carries one's thoughts back to the undisturbed tranquillity of Eden, only from the sweetness and serenity of rural shades, such as one is allowed to enjoy sometimes,—would one give it if it were possible to get away, not only from the World, but

from one's very self. How different are the odours, sights and sounds; how different is the effect of every sense in the fields from what either the splendid square or noisy thoroughfare presents, though even CULTIVATED fields are not out of the world entirely, nor out of the way of its craft and violence,—as every trifling remove from the pomps and vanities of this wicked world may be thought some improvement. For if such as this be indeed the face of the World, and such the voice of the World too crying without and uttering his voice in the streets,—in the name of temperance, soberness and chastity, what must it be within doors?

It may be said that the World altogether whether in town or country, within doors, or without, is a very proper habitation for its own spirit; that is, for the Prince of "this World," "Who (says our Saviour) hath nothing in me" (John xiv. 30). He has several departments to boast; "the lust of the flesh, and the lust of the eyes, and the pride of life" (John I. ii. 16): but he cannot boast one honest subject: for no honest subject will ever own his authority. As fast as he approaches, every honest principle and every virtuous feeling will fly before him. Therefore it is not necessary to suppose, that our righteous and humane feelings can only and immediately be destroyed by sin; as the PRESSURE of too much business or worldly concern, with his direction, may answer the same purpose. And indeed this is the most Christian-like way of accounting for such an unlucky revolution as happens between the freedom of infancy and our subjugation to the World so often denounced by our Saviour in his sayings and parables, as in that of the sower (Matt. xiii. 3) for example.

For it is not on neutral ground only, nor in any foreign territory either, that the World endeavours to usurp a paramount influence: it is the same at home. Even within itself the World is all discord and combustion, like an house divided against itself; the plan of its components, men of the World, as they are called, being for each to domineer

over other, by imposing on each other their own fashions, whims and SENTIMENTS too (if they have any), like so many badges or signs of imponent's superiority; and to wage unpitying war on all, whether countrymen or foreigners, who will not fall down and worship any idol that imponent may be pleased to set up. But so great indeed is the ordinary deference of mankind for this fascinating despot, that it is what they are not disposed to stick on, but will swear, if necessary, never to worship any other God but his. And, without swearing or forswearing it, they will not even venture to pronounce on the merits of a prophet, leave alone gods, before the recommendation of the World duly given; which of course it will not be, or not very readily and sincerely to a servant of the Lord. "If ye were of the World, (says he to his disciples) the World would love his own: but because ye are not of the World, but I have chosen you out of the World, therefore the World hateth you" (John xv. 19).

One would hardly suppose, that this could be the World that God "so loved, that He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John iii. 16). But there is somewhat to be said for that, as before intimated. A man may love the world and the more likely for not envying it; and do every thing also to accommodate every one in the world as far as he is able, without accommodating himself to its maxims: as the Wise man advises, "Envy thou not the oppressor, and choose none of his ways" (Prov. iii. 31). So it may be taken for granted, that divine love is superior to every attraction; not depending on circumstances but only on itself, or on its divine Equivalent—"for God is love" (John I. iv. 8): which makes it so much the more commendable, as St. Paul observes on occasion of the stupendous sacrifice of his only begotten Son aforesaid, namely how "God commendeth his love toward us, in that while we were yet sinners, Christ died for us" (Rom. v. 8). But was God's love to the World a cause of this sacrifice, or was it not a

consequence? A consequence it was most assuredly, and a benefit resulting therefrom. For love is not with God a passion or motive; but the effect and demonstration of that which is a passion with mortals, and often no more: it is the blessed effect of his Being; and his being in Christ is love to all the World as far as it shall believe or receive him.

To dwell any longer on the second primitive objective or general principle of evil and his identity with the first, may now be needless, as more concerning it must soon appear in the consideration of its particulars or derivatives: let us therefore proceed to

3. The next mentioned and last of the three aforesaid primitives remaining to be considered; the *Flesh*, as it is quaintly named in Scripture: where its evil quality under present circumstances is pretty well indicated, being for a more perfect distinction of the same also frequently contrasted with the heavenly presence of the Spirit; as for example by St. Paul, where speaking for himself he says, "I know that in me, that is in my Flesh, dwelleth no good thing" (Rom. vii. 18). "So then they that are in the Flesh cannot please God. But ye are not in the Flesh, but in the Spirit, if so be that the Spirit of God dwell in you" (Ib. viii. 8, 9).

It seems harder to conceive at first than we find it, and even rather paradoxical, though the fact may not be doubted, that this third and last mentioned evil principle or primitive objective, should ever be found in a combination that has been hallowed with the presence of God and stamped with his image; or that with all his goodness God should ever have condescended to be "manifest in the Flesh" (Tim I. iii. 16); which we are here to consider as a main cause, if not rather substance or combination of many evil characteristics: so that its corruption on the contrary may be, and indeed has been disputed by many. But let it be remembered that in the Flesh we contemplate something deeper, and not merely the outward form. Therefore as our Saviour,

when he talked of giving his flesh for the life of the World (John vi. 51), considered it only as the medium of an immortalizing Spirit in that case, so we in the present construction are to regard the same substance only as a medium or vehicle of the spirit which bringeth in death: and as he said, "It is the Spirit that quickeneth; (meaning the good) the flesh profiteth nothing" (Ib. 63); so we may say, It is the spirit (meaning the lusts of the Flesh) that killeth: the flesh never hurts the flesh: the senseless matter cannot kill itself; but its consuming lusts they kill the flesh; and, if they do not kill quite, make a fearful havock also of the soul. Upon which our Saviour's chief apostle has left a very serious admonition to the people of God. "Dearly beloved, (says he) I beseech you as strangers and pilgrims, abstain from fleshly lusts, WHICH WAR AGAINST THE SOUL" (Pet. I. ii. 11). And St. Paul also, looking to farther consequences, tells his followers, "If ye live after the flesh, ye shall die" (Rom. viii. 13); meaning the lusts of the flesh, and not its material part. Likewise St. James, where he says to the same purpose, "Every man is tempted when he is drawn away of his own lust and enticed. Then, when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death" (Jam. i. 14, 15).

Having already contemplated a sufficient specimen of this unrighteous crew, the lusts of the flesh, which is but another word for evil characteristics of the more spiritual class, we will not, as we need not, now impose on ourselves the task of conning over these ugly names again: but proceed to those secondary objectives which spring successively from the three united sources of evil now mentioned; as all the mediates of the Kingdom descend from one Author in three Types or Persons on the other side: distinguishing these, like those, into two classes; here infernal and terrestrial, as there celestial and the same.

§ 2. It is not an easy part, to distinguish between

emissaries and their principals, when they happen to be naturally descended from them—and so directly too as some are, like the first of the several tribes for example which we are presently to consider. But notwithstanding the difficulty of the distinction it may still be practicable not only between principals and their emissaries generally, but also among the latter sort again—among the subordinate, dependent, or derivative objectives cooperating with their principals ostensibly and intentionally as it were against the Kingdom, but really and effectually against each other; the Kingdom itself being as secure against their malice, as if there was none of it. Therefore when we read "He cast upon them the furiousness of his wrath; anger, displeasure and trouble; and sent evil angels among them" (Ps. lxxviii. 50), we need not understand any other objects than the parties here alluded to, namely those whom he sends and those to whom they are sent, the evil spirits and their evil persons or habitations; 1, the infernal; and 2, the terrestrial part of the objective community. And it shews the Almighty power of God in a striking light, when we consider how He sends not only the blessed Spirit of his Son into our hearts (Gal. iv. 6), or comes himself in this form (Cor. II. v. 19); but also wields the evil one, two, or three,—with the whole of their evil crew; sending or throwing one evil class against another, as "He directeth his voice under the whole heaven, and his lightning unto the ends of the earth" (Job xxxvii. 3): of which classes considering first the infernal sort just alluded to—

1. We find in this class an host of evil angels, or spirits —*minor demons*, that seem at once to suffer and foment the troubles of the troublers of the Kingdom, including themselves of course; as no more than one should expect, nor more either than will admit of proof. For the employment of evil spirits in this way oftener than good may be inferred not only from the reason of the case, which would make them appear to be most suitable for the purpose, but also from plain experience, teaching every one

who is apt to notice such occurrences, that he is never more forward himself in punishing his fellow creatures, whether rational or brutish, than when he is himself in the worst habits, and most deserving of punishment. "Therefore saith the Lord of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies" (Isai. i. 24).

It was necessary for the ends of divine justice on offenders, that evil angels should be sent among them as aforesaid; also, to spare the good; and by reason of the convenience of such ready messengers as some of them are, being like their great original, primitive stock or fountain, wanderers by choice and always fully equipped for mischief. And of this wandering habit too in such ready messengers of evil to each other we have a remarkable intimation by our Saviour himself, shewing as it were the very gait or unquiet way of them. "When the unclean spirit is gone out of a man, he walketh through dry places seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out. And when he is come, he findeth it swept and garnished. Then goeth he and taketh with himself seven other spirits more wicked than himself: and they enter in and dwell there: and the last state of that man is worse than the first" (Matt. xii. 43, &c.). It seems hardly worth while to inquire how any unclean spirit or evil property in this depraved association should happen to leave his brethren for a time, or where else he could shew his dirty face, to take to himself, or conciliate so many as seven other evil spirits or properties that were not in the man before; because the fact for the illustration of which this example is cited may seem obvious enough. Supposing for example this wanderer in dishabille to be the spirit of Pride; which shall leave its scornful subject for a season—no one knows, how; but it may be through some casual mortification—and after a while return with Ambition, Avarice, Hypocrisy, Lust, Lying, Persecution and Sacrilege, seven other spirits more

wicked if not more beggarly than himself—the fact would be very conceivable in his case. So it would for any other discomfited spirit as well as Pride, to come back after a temporary retreat with a reinforcement of furious passions to the quarter from which he retreated. This shews very strikingly the danger of changes in sub-government: when even a bad, troublesome, good for nothing member cannot be dismissed, or take himself off, for a while, without being in the event more troublesome than ever. And if the momentary departure of one wicked spirit may be followed with an extraordinary invasion of the sort; how much more a departure of the One only good (Ib. xix. 17): which must needs happen first! This has been a fruitful source of tribulation and suffering to mankind: it is indeed the root of all their uneasiness.

But while some evil spirits are such wanderers abroad, it appears that other some, as we have also seen, can find but too much work for themselves, but too much occasion of mischief at home; and are too stationary to move off, or to come and go in that manner—the worse luck for their neighbours, when such evil residents happen to be domesticated with such spirits as these, namely, with the Spirit of a nation, the Spirit of its laws, constitution and government, parties and politics; meaning the general force, tenour and effect of each, which may therefore deserve to be called Legion (Luke viii. 30), as the English, the French, the German; when so impregnated, or when they happen to have such a stipendiary from Tartarus or Gehenna, as aforesaid, quartered upon them. For what a dreadful predicament must all or either of the forementioned bodies be in, and the commonwealth of course, if it should please the Almighty to mingle in them only one perverse spirit, as he once did in Egypt; causing it thereby "to err in every work" (Isai. xix. 14); or if he should choose to mingle in particular either of the following enumerated like earthly villains, in the order of their mischievous importance, and identified with the vices or evil departments which they severally represent, namely

1, First; one who in that respect may be thought equivalent with the arch fiend himself, if he be not the same under a particular denomination: and that is *Satan:* which literally translated would signify Our ghostly enemy, or the Spirit of malignity; a name, than which the Devil itself cannot signify worse, though it may signify more.

—1, And to this general spirit of *Malignity*, which is Satan's first and foremost characteristic, there are also other peculiarities combined, to form his specific character; as for example

—2, That it is not merely to the victims of his malignity that Satan is opposed, but chiefly and more especially to another object, the Subjective of the Kingdom, whom he foolishly aims to wound through its subjects: this highest opposition therefore, which may be called *Impiety*, is to be regarded as a signal token of the fiend.

—3, His next, that of *Destructiveness* in ruining those whom he corrupts by the inevitable consequence of their disaffection: while

—4, By incessant *Corruption*, infusing himself always deeper and deeper into these unhappy proselytes till he has made them nearly as malignant as himself, he farther promotes these two grand objects of his malignity, opposition to God and trouble to mankind; that being first, and next to it this,—his ambition and delight.

It would be long, if not hopeless, to detail any adequate sample of this wicked spirit's artful and malignant operations. Who has not heard of "the Wiles of Satan," or "the wiles of the devil" (Eph. vi. 11) which are the same in effect? or of the armour of God (Ibid. 13), with which alone such wiles as these can be effectually resisted? Happy the man, who knows how to place himself above their influence by a simple and steady adherence to his Christian calling or profession!

2, Next to Satan the *Spirit of Pride* aforesaid, which is *Lucifer*, with his family and forces, will deserve to stand forward—a demon both wiser and worse than any of our

kind, or than any of them would be without him: in whom considered with his connexions we shall find so orderly a train of operation as could never be engendered by disease, nor conjured up by chance, nor invented by the most fertile imagination; but is either a recorded fact, or found to be such by experience. We shall see, that no conqueror in the world of our own species was ever so well seconded by his family and followers, or gratified with so full a meed of mischief as this redoubted fiend.

But first, to speak of himself, that creature,—call him Lucifer* or what we will, for it matters not here about names, must needs have been an admirable creature at one time though now so degraded; or he could not have dared what he did, and had well nigh accomplished, to "sit upon the mount of the congregation, in the sides of the north" (Isai. xiv. 13), the side of promotion and perpetual dominion. But he wanted one part to qualify him for the mastery, which another had; and only that wanting was the cause both of his daring and defeat. See what the most splendid qualities are without humility! And, that the arch rebel, however perfect he might have been in other respects, was wholly deficient in this from some period or other, is evinced by his setting up for himself so impudently, and endeavouring to establish his empire on the ruins of the heavenly state. But whether he was originally created with so horrible an imperfection, or how he came by it, and by what means his haughty and rebellious spirit was propagated to our race, or for what wise purpose the Deity was pleased to suffer it in either, since the evil could never have existed without his permission,—is not our business to inquire: suffice it for the purpose, that such he was when he first came among us with his unrighteous host. And what an unrighteous host it is! It really may be worth enumerating, if we can separate 1, the family—from 2, the followers; as for example.

* The idea of this spirit was embodied most likely from the character of Pul, king of Assyria, a cotemporary of the prophet, and one evidence of its reality. His picture is beautiful.

—1, Considering first, *the Family*:

=1, &c., First it is said, "Only by Pride cometh *Contention*" (Prov. xiii. 10). But it cannot be said that by Pride cometh contention only. For every vice and consequent affliction that arises from the bottomless pit and shews itself upon earth may come up and be born in this way. Thus "when cometh Pride, then cometh *Shame*" (Ib. xi. 2): that is another of the Family. So "Pride goeth before destruction, and an haughty spirit before a fall" (Ib. xvi. 18): making two more that are enumerated by Solomon, namely *Falling* and *Destruction*. By Pride also cometh *Vain glory* and *Hypocrisy*; *Envy*, *Hatred* and *Malice* and *all Uncharitableness*; *Battle* and *Murder*, and oftentimes *Sudden death*; *Privy conspiracy* and *Rebellion*; *False doctrine*, *Heresy* and *Schism*; *Hardness* of *heart*, and *Contempt of God's Word* and *Commandment*: from all which we might be delivered at once, and from more, if we could only be delivered from the parent of all, which is Pride. For of Pride also cometh *Idolatry*, *Blasphemy*, *Sabbath-breaking*, *Contempt of father and mother*, *Adultery*, *Theft*, *False witness*, *Covetousness*, with many other first rate evils that might be reckoned up: the forementioned being all of the family of Pride, but not all his family.

—2, And for an idea of the *Army* of Pride; his followers should be divided into two ranks, or classes; one mischievously operative, and the other as mischievously seductive: of these

=1, The first or *operative* force will consist in Ambition, thinking itself equal to every thing; and Avarice, grasping every thing to itself; and Lust, degrading every thing below itself: with many more whose particular services it would be tedious to indicate; as Sacrilege and Perjury; Lying, Boasting and Intimidation; Plunder, Cruelty and Persecution; besides the military part of the family of Pride above mentioned:

=2, The second or *seductive* force consisting in Credulity

and Superstition; Blindness, Bigotry and Intolerance; in Folly, and the fool's darling, Inconsideration, naturally followed by Disappointment and Remorse.

=3, We have a rare description of this infernal bandit and his company given by David in one of his valued Psalms with this just remark upon the general character of the same addressed to the Deity, "His ways are alway grievous: thy judgments are far above out of his sight: and therefore defieth he all his enemies" (Ps. x. 5). For *All the World* too is after this conqueror, namely after Pride; no wonder therefore if his invasion should be so formidable; though it would not be suspected from this circumstance that Pride was at the same time so generally hateful: but so it happens. Pride in human nature is an insult to the whole creation: and as his fellow subjects on earth are always willing to pluck a proud man of his plumage or vain dependence and often do without the royal authority; so we may suppose, that, without a special order from the King of Kings, an indignant witness over head of the freaks of Pride in some besotted tyrant, may assume the form of an haughty spirit, glide sweetly into the tyrant's heart; and, when he had lifted him up high enough, "disappoint him and cast him down" (Ib. xvii. 13): as one served Ahab (Kings I. xxii); or smite him inwardly as Jehoram and Herod were smitten (Chron. II. xxi. 19; Acts xii. 23); or get blowing up the coals of conceit, and kindling it into madness; or otherwise chastise him, as thousands are daily chastised no doubt, whose fate is kept secret "against the day of wrath and revelation of the righteous judgment of God" (Rom. ii. 5). And so it happens according to the Psalmist's observation, "When the ungodly are green as the grass, and when all the workers of wickedness do flourish, then shall they be destroyed for ever" (Ps. xcii. 7).

But without supposing such particular cases as those above mentioned, we may infer generally, that the rebellious angels, who know their place better, though they have not

always kept it (Jude 6), must often chuckle and exult to see our pigmy race assume an air of divinity, and swell and strut among their fellow creatures, as if they were their creators. Their malignity would be ready enough, to keep up a farce so disgusting to every pure intelligence, and so insulting to the Object of their envy and dread by some of those illusions of which they have so many for the souls that are subject to them. Or only by entering, without any illusion besides their own, which they abide so dearly, the same end may be obtained. For the same spirit producing the same results in different subjects, every one of those who are entered or infected by the spirit of Pride will be apt to set up for himself, as he did; "opposing and exalting himself above all that is called God." And the same in their earthly relations, as well domestic, as civil and political; when it is not merely upstarts in trade and in office that attempt to lord it over their superiors; but likewise in men's own houses the wife will aspire to lord it over her husband, the children over their parents, the servants over their master and mistress, as long as they are all possessed by this rebellious spirit. He is the true source of all that idle coquetry to which many a female has owed her undoing, and of more glaring offences by which many a thoughtless young man, and men of all ages indeed, are daily undone. For surely nothing else could induce a man to try the effect of his own foolish devices in opposition to the Word of God, but the having a better opinion of his own judgment and foresight; for which many a POOR thief has suffered and MANY A RICH ONE DESERVED IT.

3, It cannot be said that another troubling spirit, which is alluded to repeatedly in the New Testament, and even by our Saviour himself has so high a rule, if he have so extensive, as the last mentioned; it being in general only upon decayed portions of humanity that he operates, when the impetuosity of youthful passion may be subsiding or diverted into some odd channel, and madmen begin to turn dotards. This tyrant of the elderly oftener than of

the middle aged and the young is named *Mammon:* an uncouth name; and he as the name bespeaks him, a foreigner to the Kingdom; being all outside, mere riches, attendance, lands, houses and tenements: no mind, nor soul; or only the worst half, if any; ruthless, savage, ignorant; too proud to learn, too dull to be taught, or any thing however beyond Arithmetic; too mercenary for taste, too selfish for love; in himself but little prepossessing, though wonderfully followed; being more worshipped than many of his compeers on account of the influence that he is supposed to exercise over the good things of this life by those who value them beyond any that may be expected in a life to come. So that in many families he seems to be a proper household god: not only receiving their daily homage, but presiding over the weightiest affairs of the domestic state, even to the settling of sons and daughters, as well as the choice of the family acquaintance. And still one chooses to adore his divinity because others do, though he is still discovered to be a poor dependence; bringing many to the dogs; while every here and there one who has the grace to prefer wisdom before riches shall be raised by the real Dispenser of both to extraordinary consequence even in this quarter, as if to shew indeed how "his Kingdom ruleth over all" (Ps. ciii. 19). For "He taketh up the simple out of the dust, and lifteth the poor out of the mire, that he may set him with the princes, even with the princes of his people" (Ib. cxiii. 6, 17).

But in his own peculiar Kingdom, which is the church, it would seem as if God was more jealous of this new dignity than pleased to promote it; and by the stress which our Saviour has laid on the opposition between God and Mammon, as if there was also something particularly antichristian, or repugnant to Christian Modes in the character of this demon. For he tells his disciples, "Ye cannot serve God and Mammon" (Matt. vi. 24): which is as much as to say, that a man cannot rise at once in the world and

in the church. And indeed from their counterposition one should think that such a double rise was hardly possible. For THE CHURCH AND THE WORLD, OR THE CAUSE OF GOD AND THE CAUSE OF MAMMON, ARE POISED AGAINST EACH OTHER LIKE THE TWO ENDS OF A BALANCE; AND AS EITHER RISES, THE OTHER WILL DESCEND.

Being therefore of no consequence hardly in the King dom, and also liable to be treated very unceremoniously out of it by different correlatives, especially by one of them, it does not seem worth while to consider much of the family and descendants of this unchristian spirit. For whether he be descended of the second primitive just mentioned, which is the World, or dug out of the earth as some assert, his Worldly Excellence, or Mineral Highness, will find as it happens sometimes to several articles in the same package, one correlative at least too hard for him in the one alluded to, and which it will be necessary to mention again in his place, being after one or two others; as, for example, after

4, *Belial*, a spirit often mentioned with a mark of reprobation in the Old Testament, as well as in the New, but without any particular trait, farther than what may denote him to be A PATRON OF RATHER DIRTY VILLAINS THAN GREAT: at least that is the idea that Scripture gives us of the children or sons of Belial, to be hereafter mentioned, from which his character may be partly guessed.

5, And next to Belial is one that carries his head higher, but with small shew of reason, being the *Spirit of Philosophy*; or one that went by its name, as superstition might go by the name of religion, before much was known either of its method, bounds or proper objects: Philosophy misapplied, out of place, pretending to take the lead in a department where it must necessarily owe its beginning and success to the guidance of Revelation, as in another to that of experience: such a cast of philosophy as the apostle cautions his disciples against, when he exhorts them to

beware lest any man spoil them through philosophy (Col. ii. 8): a very atheistic principle: A VAIN DECEIT TRUMPED UP BY HUMAN INVENTION AND FED, AS EVERY LYING CAUSE HAS BEEN, BY TRADITION; WHICH IS A CONSTANT DEPARTURE FROM TRUTH, REASON AND EXPERIENCE. This apish spirit being accommodated to the rudiments of the World, and complying with all its prejudices, becomes a very suitable companion for another as vain and headstrong as itself, one also of the same family or connexion; which is

6, The *Genius or Spirit of the age*, of the times, or of the age we live in—as the neighbours call him; before mentioned as a scion of the World, or one of its rotatory productions, which are thrown off continually as the World turns around, like sparks from the wheel of a grinder. A very motley spirit and one of the most unsettled of his family, —for ever changing his residence with his character and circumference, "from one nation to another: from one kingdom to another people" (Ps. cv. 13), and no ornament to any; as a pedant, a fop, a fanatic, a buffoon, a cut-throat, an hypocrite of every sort, whether ecclesiastical, civil or political—with his parasite, the spirit of philosophy last mentioned. For all those forms are attractive in turn on account of their novelty, well suited to his revolutionary origin, and particularly congenial to the Spirit of the Age. Though latterly he has been most conspicuous as a wit; and, which seems remarkable, brought into vogue by some of the gravest, or which should be the gravest, profession. It is painful to consider the havoc that has been made with the beauties of the soul only in this *last Age* by the levity and wit as unrestrained as unbecoming of some who should have been examples of sobriety, because it flattered its Genius or Spirit.

Such is the busy, bustling and malignant spirit by which THE CHILDREN OF THIS WORLD are possessed and directed: such is the spirit of a foolish and froward age, the spirit that now worketh in the children of disobedience (Eph. ii. 2): which they feed on, as it were Ambrosia, and drink

as it were Nectar! One can hardly consider such a spirit one's self without a mixture of ridicule; though it be in truth an object of serious regret to creatures of the same mould, if "He that dwelleth in Heaven shall laugh them to scorn" (Ps. ii. 4). But it is desirable, that this BIRD OF PASSAGE should not be confounded with the resident angel or national spirit of this or any other country in Christendom, which differs widely, it is to be hoped, from him, namely from the upstart Genius of the Age, or "the god of this world" (Cor. II. iv. 4) as he is called sometimes after his father, the second primitive above mentioned. For in all the world there is nothing like this Genius or Spirit of the Age and his wicked traffic, the mystery of iniquity, as it is properly called; a contraband trade that would utterly ruin the world, as it cannot be put down by authority, nor extinguished by any means while the country exists. "Only he who now letteth will let until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" (Thess. II. ii. 7, 8). Omitting the Wisdom,—lusts, and other productions of the Flesh;

7, In the last infernal objective of the derivative kind there is a peculiarity and difference from the rest; inasmuch as he appears to be derived from the primitive class or family by the way of consequence more than by that of descent. For if we read that death entered into the world by sin (Rom. v. 12), which is the true spirit or *Angel of Death* being that now under consideration, we cannot understand it to have been in the way of affinity, considering their opposition, but in the way of dispensation, as poisons or medicines enter. And a poisoner he is indeed for all the JOYS of life, however medicinal he may prove to those who now go on their way weeping, yet bearing forth good seed as they go: who sow in tears to reap in joy (Ps. cxxvi. 6, 7).

With him it may be convenient to close our sample of this class of objectives, namely, with the Spirit, or more

properly speaking with the ANGEL of Death.—A very renegade: the scourge of his own order, that is of evil spirits, generally; and an especial demolisher of the works of Mammon, as before signified. A fatal messenger that waits on every age, purpose and distinction without being subject to any, but having all in subjection to himself, THE CELEBRATED ANGEL OF DEATH; an Angel whose sway is not exceeded, nor even paralleled by that of any spirit upon earth. For he strictly stands alone, belongs not to any class, will not admit of a compeer himself; being at the same time so perfect a leveller that he makes no distinction among others, as aforesaid.

—These are a few of the infernal family of objectives: which may serve for a specimen of the rest. It is not to be supposed, that a specimen of this sort could be either very full or very accurate. In the vast hell which they inhabit, whether it be considered as a place or as a condition, there must be myriads of correlative sorts besides the few here mentioned, with many myriads of individuals in each; of whose distinctive characters many may know hereafter more than they suspect at present: while of their common character we may all know some particulars, and one or two especially; as

1, That of their all troubling the Kingdom, and each in his own way more or less, as he is able: of which every man must have had some experience, though every one may not have added observation to experience in this respect, namely in respect of this common plague; and only a very few may have considered the nature and extent of their evil influence. For,

2, This evil influence, which has yet been considered only in its absolute simplicity, is still farther aggravated by its combinations and relations; as for example

—1, When one unclean spirit goes out of a man and gets several others to come back and turn in with him, as we have just observed: which may be enough to make a

man's state even worse than ever, however bad it may have been.

—2, And when an unclean spirit falls foul of one object and precipitates him on another, or else contrives to wound another through him; as Lucifer, incited by God's direction to wound the people of Israel through David their king (Sam. II. xxiv. 1, &c.) on a particular occasion: as the spirit of philosophy has endeavoured to wound Christ by all means, when he could; and as the spirit of Belial has wounded many a good Christian by nestling either among his own gentler properties, or among those of his nearest and dearest relations, and turning them upon the rest.

3, Another common affection or circumstance may also be worth mentioning; which is, that the guilt of the party of which we are considering must have consisted originally in something more than not keeping their first estate. For God himself kept not his first estate externally, when "Himself took our infirmities" (Matt. viii. 17); infirmities that were not natural to Him, any more than the disgusting spirit of pride and opposition could be natural to so fair a production as Lucifer may be supposed in his creation. Here then appears the guilt and punishment of the fallen angels, namely in a new relation as well as a new estate, the relation of objectives which they took by such opposition to the divine authority; whereas their pristine relation, the relation in which they were created, was that of mediates, or humble and obedient subjects of the Kingdom.

2. Therefore if the term ANGEL or MESSENGER is applied sometimes to the infernal class of spirits just enumerated, it must either refer to their primitives as the senders, or if it be meant to imply a Sender of another character and degree, which is God; it must imply at the same time another relation in the SENT likewise; being that of an arrow, a javelin, bullet, wild fire or some other destructive missile; and not literally that of a messenger, any

more than we should understand by the *terrestrial derivative objectives* to or upon whom they are sent, being sent also in their turn—a number of particularly favoured and complaisant ministers of the heavenly King; but under missiles, mere stocks and stones, gross enemies of the good, and tortured drudges of the wicked. So that one might be at a loss, if one should go to look for a general name for this class, where to find one exactly suiting the same. The name of SINNERS; which seems the most apposite, will be found on consideration too vague and comprehensive for said objectives, being such as the Wise king describes; "Who (not only) leave the paths of uprightness, to walk in the ways of darkness, (but also)—REJOICE TO DO EVIL, AND DELIGHT IN THE FROWARDNESS OF THE WICKED: WHOSE WAYS ARE CROOKED; AND THEY FROWARD IN THEIR PATHS" (Prov. ii. 13, 14, 15): or, according to the apostle, "Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them" (Rom. i. 32): in short, who love unrighteousness with all their heart; being bound to love it for the punishment of their infidelity. "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind" (Ib. 28).

For generally speaking all men are sinners; and "in many things we offend all" (Jam. iii. 2): and therefore, if all sinners were to be included in this class, there would be no human mediates of the Kingdom, no heavenly agents of our mortal species, no workers of righteousness, no benevolent teachers among us, no good angels in the form of men. Therefore Enemies, Aliens, Apostates, Atheists, or simply INFIDELS,—would seem more becoming epithets for the general class of terrestrial objectives which are derived from the principals above mentioned, than sinners; as acting in their spirit, and under their direction upon earth: the sorts of which generally enumerated by St. Paul as "the unrighteous, who shall not inherit the

Kingdom of God" (Cor. I. vi. 9, 10), may therefore be also more particularly named after the wicked principals to which they are severally engaged, and from which they severally inherit their distinctive characteristics: for example; 1, the more malignant, as Satanites; 2, the particularly proud and ambitious, as Luciferians; 3: 4, the sordid and covetous, as Mammonites, and Half-Mammonites; 5, other low objectives of the terrestrial sort, either children, or men of Belial, according to their base proficiency; in which respect the highest and last named order will be 6, the absolutely lost—the children, or sons of perdition. But if we notice these several orders or tribes of terrestrial objectives, a general description of the same is as much as can be expected at present which here follows, and in the order before observed. For example;

1, We may observe a characteristic or two of the family of the *Satanites*, besides those already thrown out for an idea of their founder or chief: as for example,

—1, Their invariably *delighting in mischief*, not only to the human race, as before observed of him, that is, of Satan, their founder or chief,—but also to every inferior creature, or every creature however that happens to be inferior to themselves in a talent for mischief; which they technically call Sport, or Good Sport; being uncommonly fond of it, though they never find any sport in doing good. This is one infallible criterion of the family or tribe:

—2, And next; that of still *rejoicing in the misfortunes of others* when they have not the merit of procuring them: and for the general reason before assigned; namely, that by the fall of others they seem to be set above them, which gives an additional relish to their malignant satisfaction. So David himself had occasion to remark by some; and even by some, as he signifies, who were rather under obligations to him. "They rewarded me evil for good (says he) to the great discomfort of my soul .... In mine adversity they rejoiced, and gathered themselves together: yea, the very abjects (some of the vilest objectives) came

together against me unawares, making mouths at me and ceased not" (Ps. xxxv. 12, 15): which is justly applied also to the case of the Redeemer, a person so often prefigured in the fate of his father David. Or

—3, If a Satanite cannot have the pleasure of either causing or witnessing some mischief to better men than himself, he will not fail to shew the malignity of his heart by *thwarting and contradicting* all their honest efforts for the benefit of others. And this is a very decided criterion too. For as the children of God never can bring themselves nor be brought by any provocation to be so contrary, a child of Satan on the other hand can never help it. He cannot even in the horrid case of blasphemy or contradiction to the Deity; but when others seem to be happily returning to God by any means or messenger, O what a rage will he be in; both contradicting and blaspheming at once as it may be both the doctrine of God's ministers and the sacred influence to which it is ascribed! So one will be like the true race of Israelites, the rectified race, in which God was pleased to declare that he found no iniquity nor perverseness (Num. xxiii. 21); and the other like the stiff-necked generation of the unregenerate, a sample of which was found by the apostles Paul and Barnabas at Antioch; contradicting and blaspheming all the while that they were preaching to the assembled multitudes (Acts xiii. 45).

2, It may be remarked next of the *Luciferians*, or family and followers of Lucifer,

—1, That they are *not men in any particular class* or sphere: but among the ignorant, as well as the learned; among the poor, as well as the rich; and among those of the middling class or sort, as much as either:

—2, That they are, as usual with characters on this side, *a combination of extremes;* a consistent character being no where to be found but among the righteous mediates, or the subjects of righteousness. And hence it happens, that whereas in this case pride is the characteristic, there will be a tolerable spice of meanness to accom-

pany it. Indeed there can be no action too mean, no dependence too abject and pitiful for a Luciferian, if it may only minister any how to his numerous wants and necessities; as it may without diminishing in the least his quantum of self importance. The modest, humble, active individual may think it necessary to repay a kindness, or return an obligation, and if he can with interest: but the Luciferian would look like a fool to himself, should he think of it. No: all the world is made for him; and he would rather depend on his father, mother, brothers, sisters, or any stranger either, than be bound to serve them, or to help himself. Therefore the humble man is in fact his superior; whatever the proud man may think, who never has the grace to own an obligation to any body, at the same time that he is poor and mean enough to owe it to almost every body.

—3, Finally, it may be enough to observe of the sort, that as long as they maintain their characteristic pride, or as long as they are what they are, there will be *no chance of moving them to be wiser or better.* It is contrary to the order established by the Governor of the world in this behalf, for the proud to be wise or good. For he "resisteth the proud, but giveth grace unto the humble" (Jam. iv. 6). Now without the help of his grace we can do nothing: and as this indispensable qualification will never consort with pride, you may as well hope to pound his folly out of a fool by braying him in a mortar among wheat with a pestle (Prov. xxvii. 22), as to cast out the spirit of Pride from the heart of a nation, or of any individual, in whom it has once been domesticated. "By their fruits ye shall know them" (Matt. vii. 20).

3: 4, But with regard to the *Mammonites* and *Half-Mammonites*, whose fruits are not so conspicuous as the gaudy productions of Pride—with regard to these, distinction may be difficult by any other means, than a comparison with their antitheses; but by such means both an external and internal distinction of the class might be loosely

apprehended, namely, by a comparison between the servants of God and the servants of Mammon; as for example,

—1, The former, or servants of God, are those who follow his will against all the world; aspiring to things which eye hath not seen, but God hath prepared "for him that waiteth for him" (Isai. lxiv. 4): the latter, or servants of Mammon, are those who rather follow the way of the world in *preferring things seen and temporal to things unseen and eternal*, and therefore generally called WORLDLINGS; though the meaning of the epithet will extend to the subject of every sort of undue deference for that authority—especially to such as professing to renounce the same in their baptism, will observe such profession thereafter with about the same degree of sincerity with which the worldling observes his other religious engagements, and civil too when he can choose.

—2, The former class therefore are some whom money cannot command; the latter, those *whom money may command any how;* as for example in the way of bribery, immoderate preferment and the like, unfortunately. "For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (Tim. I. vi. 10). And it may well be said, Unfortunately; considering how much better things might have been expected of some who have so fallen—unless (and then not unfortunately, but much otherwise) they should have the grace to repent, and improve a glorious opportunity of sacrificing pelf to principle. Moreover

—3, While the servants of God can think no honour but what he bestows worth accepting; the servants of Mammon are known to be they "*which receive honour one of another, and seek not the honour that cometh from God only*" (John v. 44).

Such however is our Saviour's criterion for distinguishing between the servants of God and the servants of Mam-

mon, or the criterion which he has suggested for the purpose. But in its first clause we are not to understand a caution against receiving honour from those who receive it from God in the way of his commandments; for this were to receive it indirectly from him: on the contrary; the caution that we are to understand is against the supposition of any honour accruing from the glare of their circumstances; which the honour from God has nothing to do with, nor that of the owner either most frequently. For to be governed by one's own circumstances without worshipping the same, whether one finds or creates them, is rational; and so far as we are all creatures of circumstances in some measure, likewise more or less necessary: but, to be governed by the circumstances of others, or to honour the owners accordingly, will be first man-worship, and finally the worship of Mammon; being just what our Saviour prohibits. But

—4, How can it signify in such a case, what he may prohibit, or what commend when a worldling, a man of the world, or *a Mammonite would rather have a thief for his counsellor and companion than Christ.* "Not this man but Barabbas!" (John xviii. 40) says he; because the world recommends him, and he sees what a mighty sway it has, or its Prince however; without considering that it is all delivered, or lent to him (Luke iv. 6) for certain purposes,—or by whose licence these are allowed. "All this power is mine," says the Prince: and the man of the World implicitly believes him. "If thou therefore wilt worship me, all shall be thine." And how can he doubt it with so many examples before his eyes of the great worldly encouragement that is given to men of the world; while others are driven about and buffeted by the same exactly as if they did not belong to it; or just as a creature of one herd or kind would be served by those of another, if he should ever venture among them. Indeed we are buffeted by the CHILDREN of this world also, as well

as by the men, very naturally: because we are not of the world; but he who is hated by the world hath chosen us out of it (John xv. 19).

And yet it may seem inconsistent again (if that be worth mentioning) for persons to bestow this preference on the World, who have formally renounced it: which is, not the religious orders merely, but more than ninety-nine in the hundred of all who are baptized into Christ. Our beginning in Christ, or rather in sobriety—the very escape from madness to sanity, consists in judging no longer after the way of the World, but after the dictates of reason and Revelation; that is in judging righteous judgment, as our Saviour says. "Judge not according to the appearance; (says he, and that is how the World judges) but judge righteous judgment" (John vii. 24). So St. Paul alluding to the same engagement says, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof: neither yield ye your members as instruments of unrighteousness to sin; but YIELD YOURSELVES UNTO GOD, as those that are alive from the dead, and your members as instruments of righteousness unto God" (Rom. vi. 11, 12, 13). But if, instead of yielding this obedience to his profession, a man will rather serve the world in spite of every thing, it shews that he has only been baptized to the World in the name of Christ; being a deception that the World has practised on itself now for many ages, but must not think to practise much longer. For that the World now really governs in some who would be ashamed to own its influence, is evident from facts. Judging, as we say, from facts; but meaning, from our experience of the same—of the facts that we have observed in our time, it would be no unnatural conjecture, to suppose an instance of one, who shall be as regularly born to a divine inheritance by Grace, as to an human by blood, or to an inci-

dental by Providence and owe infinitely more to the first mentioned birth in respect of a benevolent and upright disposition, than to the two last mentioned in respect of any natural or incidental advantages; but who still cannot think the best endowment of the three worth owning. If he had the offer to become a pig, he might spurn the same, or he might be glad to accept it; if to become houseless and naked retaining his present nature, that he would think as bad perhaps as to be a pig, if not worse; but from a Christian to become a mere worldling—which is worse than all, and take his principles, whether called Christian or not is immaterial, with his hopes of salvation, from the fond example of a world which he has also the wit to despise, instead of going for himself to the "Fountain of living waters," eternal principles, into which he was baptized,—in all that there is nothing objectionable; it is even what he likes. If this be not infatuation, there is no such predicament; if this do not prove the tyranny of the world or a wide example, there is no such thing going.

And after all, what will a man get by his extreme friendship and deference for the World? Why he will get a friend when he is not wanted; a friend in prosperity, in adversity none; as it happened to Job. Never was there given a finer picture of the World in any composition than his story presents: where every man is seen to like his neighbour according to circumstances—for such is the wisdom of the World, and accordingly to ridicule or admire; to ridicule the misfortunes and defects by which we are already weighed down and broken; the injured character, as well as the hunchback; and to heap its galling censures upon those who are writhing already under the trials or inflictions of their heavenly Judge. "For they persecute him whom thou hast smitten: (says the Psalmist) and they talk how they may vex them whom thou hast wounded" (Ps. lxix. 27). Whereas, on the other hand, should it rather please a kind Providence to smile on our

exertions so far as to set us above any other dependence than its bounty, then shall it be, who may be foremost in unneeded, as they ought to be unthanked, demonstrations of friendship and kindness. But the kindest thing that ever the world can do for us is, to hate us,—that we may believe on the Son of God, and find the same gracious acceptance with him as the blind man restored to sight whom we read of in the Gospel (John ix. 35). The world was a friend in its way to that poor man: who would not be happy to find it the same?

Perhaps too, looking on the other side of the piece, adorned, as it may be supposed, with worldly minions; if we take notice, we shall find with regard to the object preferred, that it is not the man that they prefer to God, or to whom God is postponed, but some foreign object; as power, wealth, patronage and other things of the kind which are not only incidental to the Kingdom but often unworthy of the same however essential they may be to the earthly or mineral deity before mentioned; and in fact that Mammon is decidedly worshipped or preferred by his followers before both God and man. Persons therefore who are looked up to—perhaps by many, on account of their wealth, power, patronage or other good incidentals as they are considered, should still not take more credit to THEMSELVES than is really bestowed on them, being only second rate at most if it be any. While, to balance the regard of the light multitude that look up to these ill endowed objectives for some imaginary good, there shall be never a good judge of objects who will not either look down upon them with pity and disgust, or avert his regards as from some horrible object, when their advantages are ill gained and worse applied; hardly knowing which to fear most, such men or such means.—May God of his mercy be pleased to keep and defend us from the effect of both! as it is said, "Lord, thou hast heard the desire of the poor: thou preparest their heart, and thine ear hearkeneth thereto; to help the fatherless and poor unto their

right, that the man of the earth be no more exalted against them" (Ps. x. 19, 20).

Men of the world and worldlings, earthly minded and men of the earth, servants of Fortune, worshippers of Mammon, votaries of Ambition; "What profit hath he that hath laboured for the wind?" (Eccles. v. 16.) With all your might and cunning you cannot take one tittle of all your acquirements in your hand, and carry it off with you when you go hence: with all your forecast you cannot ensure the actual enjoyment of one tittle to those who come after you. Keeping your strictest watch on the most indifferent point for ever, you feel the loss of fleeting externals more than that of good principles; and if you have any of these left, will readily sacrifice them at any time for the recovery of the others: therefore your fate were no wonder nor injustice, should you be made to feel on quitting this earthly stage the vanity of the part that you have been acting, and especially in sacrificing your most valuable property to the preservation of the least, BY THE LOSS OF BOTH! It may be reserved as one species of punishment for idolaters of every description, to see the objects of their ancient worship profaned by their posterity. Wretches who have devoted the period of their earthly existence to the pursuit of honour, wealth or power may be doomed, for example, to see the fruit of their constant and anxious endeavour disgraced in the persons of their own offspring, and perhaps of the very next generation, by extravagance, by low connexions, by habits entitling them to public contempt: which were like throwing their fathers' idols into the fire while they were turning their backs; and still but a little thing compared with the rending of their fathers' hearts, the temples in which these helpless idols were wont to be worshipped.

Yet, to show how great is "the Mystery of godliness," these highly and justly reprobated characters are some that our Saviour would propose to us, as worthy of imitation in some respects. "For I say unto you (says he)

that the children of this world are in their generation wiser than the children of light." And so they are no doubt in their foolish way, as shewn above; their conduct, however vain its object, being more enlightened towards it, their efforts more strenuous, their views more simple, their heart more devoted; every purpose also being formed upon the nicest scale of calculation, and not often for a pennyworth before the worth of a pound in their way, however it may be on a broader comparison. In these respects therefore even the example of a worldling may deserve commendation to the children of light in every class whether human or divine. Or

5, If the example now mentioned be not generally worth imitating, it is not however so generally disgusting as that which *the children of Belial* present. And these unfortunately abound every where in numbers to which the forementioned families of Lucifer and Mammon bear no proportion; at the same time that the children of Mammon may be thought good men almost, and the children of Lucifer angels still in comparison of them. A set of dirty miscreants, as they are. For

—1, There is *no work too dirty*, nor too wicked for them. And then

—2, They have such *a talent for combination*. One might be glad to escape out of the way of them; as David felt and signified in his song, when "the Lord had delivered him out of the hand of all his enemies" (Sam. II. xxii. 1.) "When the waves of death compassed me, (says he) the floods of the ungodly made me afraid" (Ib. 5). For the children of Belial are more like waves and floods than any single mischief, from the concert with which they act; having seldom the courage or audacity to assail a stubborn prey alone,—but herding together like the men of Sodom (Gen. xix. 4), or of Gibeah (Judges xix. 22), they join forces, or (as the wise man says,) "all have one purse" (Prov. i. 14) for any evil purpose to which they may not be singly sufficient.

—3, Or else they must depend on the power and popularity of their patron, like Zedekiah the son of Chenaanah and his brother sycophants (Chron. II. xviii. 23), or of their parents, like the impious sons of Eli (Sam. I. ii. 12), or on some other aid besides their own arm or their prayers; being without exception *an undercreeping set.* Every sinner is an underling in fact to the arch-rebel; as may be fairly inferred, not only from their characteristic dependence just described, but also from the parts they appear to act: such for example as perjury on subornation, like the false witnesses who were employed by Jezebel, to take away poor Naboth's life and vineyard (Kings I. xxi. 10); or flattering and betraying their employer, like Jeroboam's evil councillors (Chron. II. xiii. 7): which,

—4, Being a very notorious propensity of theirs, will make the wretches *very despicable* even to those who own them; seeing they can never be depended upon, but are "as thorns thrust away, because they cannot be taken with hands" (Sam. II. xxiii. 6).

—5, This happens to be the commonest form of their assault—namely under the cover of authority, which at the same time they are sure to disgrace. But the enemy, as they are generally styled, or froward, or wicked doers—terms that suit them as well as Children of Belial, circumstances favouring, are also known to *brave authority sometimes*, and it may be the same by which they have thriven in secret; breaking out by degrees into open insurrection, as naturally described by David in one place (Ps. lxiv.): the process; to begin with private meetings and cabals; which he calls The gathering together of the froward—a very convenient opportunity for lying and aggravation, for them "to whet their tongues like a sword, and shoot out their arrows, even bitter words, that they may privily shoot at him that is perfect." There they encourage themselves in mischief, and commune among themselves, how they may lay snares, and say that no

man shall see it: there they imagine wickedness, and practise something that they keep secret, every man in the deep of his heart. And though there is One, who will surely be too hard for them, if the object of their persecution knows how to conciliate Him; yet their efforts will needs be troublesome for a while, and not always unattended with danger enough to make even a David cry out. Bad neighbours, as they are; envious dogs, with their slander and gossip, their detraction, their wicked secret and wilful concealment of worth—who that is not of their party can help exclaiming against them?

—6, But what shews the meanness of this class, and may account for its deformity in other respects is, its *incorrigible disrespect for religion.* The sacred historian speaking of the flagitious and profane conduct of the sons of Eli before alluded to, naturally accounts for it in this manner: "The sons of Eli were sons of Belial; THEY KNEW NOT THE LORD" (Sam. I. ii. 12): no wonder therefore, that they should be sons of Belial, and do as they did. And no wonder, that the sons of Belial should generally shew themselves as they do: no wonder, to hear them swear and blaspheme, as they will at all times; no wonder, to see them lurking every where in unqualified filth, or else jaunting about in their best attire, as they will, so restless and wretched on the Lord's day; when they should be hallowing the name of the Lord, and praising him in the great congregation. Neither, considering the general decay of religion, would it be any wonder, to see every where among other classes highly inconsistent practices on the Lord's day within doors, as one might no doubt, if it were as easy to look through stone walls as through hedges and highways.

6, If there be not any class of wicked doers beyond the children of Belial, there seems to be still among them a degree so exorbitant, that it may deserve to be noted almost as another class by the name of Superlative Sinners, Wicked Sinners, Reprobates, Children of the devil,

or *Children of perdition*. Respecting which it would seem from the definite expression applied to the subject in one or two places of Scripture; as if it was not collective, but single; not a class, but an individual, namely THE SON OF PERDITION: by which it has been the fashion to understand, with as much insolence as injustice, a certain Dignity; whereas the phrase is in strictness only a manner of speaking. And the proper way is, to consider the subject as an universal abstract, the Spirit of perdition; in the same manner as THE EVIL SPIRIT may be an universal abstract of evil beings including the children of perdition.

In this acceptation the Son of Perdition may not mean any other character, any more than it means Judas; whom our Saviour alluded to by the same expression (John xvii. 12), and also as a Devil (Ib. vi. 70); but a certain class; a brutish, sacrilegious class compounded between the three infernal derivatives, Lucifer, Belial and Mammon before mentioned, or their common parent: and that class it is that makes the Man of sin, "the Son of perdition: who opposeth and exalteth himself above all that is called God, or that is worshipped" (Thess. II. ii. 3, 4); of which a few traces only may suffice for the present: as for example,

That men of this class will be in the Kingdom of God what outlaws are in the kingdoms of the earth, or what Cain was before the relation of kingdoms and outlaws began: they will be SUBJECTS FOR EVIL, BUT NOT FOR GOOD; subjects liable to every kind of suffering and disgrace, but not to protection or favour of any kind. For the law has two arms, protection and punishment; to both of which others are subject, but outlaws only to one, which is punishment. They will be first like Adam; not knowing what they suffer any more than what they do (Gen. iii. 6, 7); and then like Cain, with a punishment greater than they can bear (Ib. iv. 13). They suffer a spiritual infliction of the most terrible kind, consisting in a regular depravation of body and soul; whereby the essential pro-

perties of both go on deteriorating continually or declining from bad to worse, "falling from one wickedness to another" (Ps. lxix. 28); till the subjects are become at length more sensible of their burden like ill-fated Cain and inconceivably wretched and bad; all their sources of light and comfort dried up, the flow of their animal spirits impeded, the noblest of their intellectual powers bound as it were, hand and foot, and cast into outer darkness. Who can imagine a more lost condition?

+ What a blessed escape for many—as many there have been, and among them some of the brightest ornaments of the church, or peculiar Kingdom, who happily stopped short of that wretched consummation of woe!—"Among whom also (says St. Paul, writing to the Ephesians) we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others" (Eph. ii. 3): and again, writing to his friend Titus, "For * we ourselves also were sometimes foolish,

* *We ourselves.* That is generally speaking—speaking in his corporate person or capacity, or as he says elsewhere, in the person of Christ; in which the communion of guilt will be as perfect as the communion of righteousness. For as in this communion the righteousness of One descends to all alike, so the sins of all are borne alike by One, consequently both righteousness and sin, by all in common,—"that there should be no schism in the body" (Cor. I. xii. 25),—also, that there may be no boasting,—nor any several and transferable merit, either. For the righteousness of Christ and the sin of the world are like two distinct elements meeting and uniting; as air and water, we may suppose: and however one may be divided in its channels or repositories, it will not be divided in the other element. "For ye are all one in Christ" (Gal. iii. 28), says he: that is, "if Christ be in you" (Rom. viii. 10). And this ought also to be remembered, for fear of mistakes.

It would be unseasonable, to speak here of the forecited as an individual; or one should be glad of the opportunity, not only to shew, that these sayings are not applicable to him personally in such respect,—but also to qualify an-

disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another" (Tit. iii. 3). What a happy distinction for each, as one of a thousand, to have his headlong fall so arrested! And what a blessing, to be rescued by Christ from the dominion of those infamous propensities, if only in respect of the present: but what a misfortune, not to embrace the opportunity of his gracious offering and grace in respect of the future!—that "God who is rich in mercy, for his great love wherewith he loved us—in the ages to come might shew the exceeding riches of his grace in his kindness towards us through Christ Jesus" (Eph. ii. 4 : 7)—"that being justified by his grace we should be made heirs according to the hope of eternal life" (Tit. iii. 7).

Can the happy objects of such transcendent grace ever contemplate the same with indifference? Who can ever read or imagine without an extraordinary sensation and sympathy the corresponding Pæan that is to be sung hereafter of "ten thousand times ten thousand *, and thousands of thousands, saying with a loud voice, Worthy is the LAMB that was slain, to receive power, and riches, and wisdom, and strength, and honour and glory, and blessing! and every creature which is in Heaven, and on earth, and under the earth, and such as are in the sea, and such as are in them †—saying, Blessing, and honour, and glory, and power unto Him that sitteth upon the throne, and unto the LAMB, for ever and ever!" (Rev. v. 11—13).

If creatures so exalted as the unfallen angels in Heaven may join hereafter with those of earthly mould, to celebrate the triumph of the Redeemer,—who of the redeemed will not concern himself in the cause that is still going on? Who would not be happy to mingle gratulations with as

other saying of his about "earthen vessels" (Cor. II. iv. 7), by shewing, that some "earthen vessels" are very beautiful.

* Not very many either out of all the earth.

† The said creatures.

many as possible on the occasion of such a deliverance? and the heartiest acknowledgment that they all were capable of paying to their universal Redeemer? "Let them give thanks whom the Lord hath redeemed, and delivered from the hand of the enemy" (Ps. cvii. 2). Meanwhile; another word—

As Moses told the children of Israel in their way from Egypt towards the land of Canaan —"Behold, I set before you this day a blessing and a curse" (Deut. xi. 26). "Escape for thy life—Look not behind thee; neither stay thou in all the plain—ESCAPE TO THE MOUNTAIN; lest thou be consumed;" (Gen. xix. 17).

And however this may be taken; such as have now been mentioned we find to be the principal or some of the principal classes that are objectively related to the Kingdom of God in Christ; being subject to the same, but not for their good, as just now observed. Let the distinctions be as many as they will among them, one general denomination however may still apply to all, which is that of Enemies; and the guilt of all these enemies will be the greater for the subjection they owe to the Great Object of their hostility and aversion, as our Saviour remarked to one of them respecting another, "Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin" (John xix. 11). To distinguish between this and the Opposite or Subjective relation, which is not of the Kingdom but the Kingdom of it, also between the same and the mediate relation, to which it is also opposed, —and which may belong to this class or that, must be easy enough to One above, namely to the said Subjective,—both knowing himself, and being an observer, not only of actions by which a character is formed in the manner aforesaid, but also of the motives which give birth to these

actions; while of the parties themselves many, or most perhaps, can never know decidedly which class themselves may belong to; though they may guess a little of this matter.

Indeed people may go beyond guessing here, if they will; they may arrive almost at the point of demonstration for themselves by only comparing one morsel, one precious morsel of Scripture with common observation, or reading it, as one might say, with the eyes of experience: and that is the first epistle of St. John, the apostle, the evangelist, the beloved disciple of our Lord, and on all accounts justly surnamed The DIVINE. For in this epistle we read, first of the heavenly communion which was from the beginning, being cemented in eternity, but manifested in time, and visibly presented to this its blessed reporter. "That which was from the beginning: (says he) which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life" (John I. i. 1). And then he gives a particular specification of tests or criterions, whereby it may be known, who is of that heavenly communion, and who not, as decidedly if not as distinctly as could be known by the foregoing description; the apostle here choosing to follow the artificial method of analogy, instead of the natural by construction, namely, of essence and character, as above proposed.

His method however is not artificial in the vulgar sense, as of something forced and intricate; but in a more technical, as of somewhat requiring Exceptions and Figures, to make it applicable: the method being thus; namely, to take, as a criterion of fellowship, certain characters which belonging to God on the one hand and to such as belong to him thereby on the other, may serve to indicate the same, or those who are one with God, or in communion with him; being for example such characters as light, life and love chiefly: which he also punctually affirms by contrast; shewing who are not of God, or of neither of these

intervening principles,—also, to make it the clearer, who are. Thus he makes the Deity to be light in the first place, and that light to mean a pure intelligence or intellect; alleging "that God is light, and in him is no darkness at all" (John I. i. 5). Whereupon it may be convenient to repeat,

1. First, as *an exception*, that the author of any thing cannot be one with his own production entirely—whatever there may be in common—or, as otherwise said, whatever communion there may be, between it and him. The epistle here alluded to, for example, cannot be St. John; though taking it to contain his sentiments, we accordingly apprehend him in this invaluable document of the Kingdom,—its merits also to be in a manner St. John's, and whatever it says, to be said by St. John—which being afterwards read and assented to will make the consentient likewise so far one with St. John and his epistle. Therefore, if he who inspired the sacred penman with such sentiments have filled the whole world with his wisdom, or its marks, there extant as in a book, he cannot therefore be the world, any more than he can be St. John for the same reason, although the world in so far as it bears his marks of wisdom and especially those which coming originally from him are transmitted by his ministers and their productions, as it may be here by St. John and his epistle, may be one with him likewise. For if an author could be identified with one of his productions otherwise than as here intimated, why not with another? God, for example is said to "form the light, and create darkness" (Isai. xlv. 7). Yet St. John says, or his epistle says positively for him, that darkness is a thing that he has nothing to do with. So here is an instance of those exceptions on account of which the apostle's method is considered artificial, and which, we find, are required, to make it applicable, with.

2. The continual employment of *figurative expressions*, to denote those principles before signified; which have no proper name, nor notion; neither can have indeed, but by

such means. "For (as another apostle writes) the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made" (Rom. i. 20). That is the things that have never been visible since there was an eye to look upon them, and of course, not before, are still discernible in the characters which have since been embodied or created. And so, making that artificial use of such characters, as one would use a rule or standard to find a man's height, the apostle is able to shew who may be of God, or not: as

1, Understanding by the purest, most active and efficient object in nature an emblem of its Author's omniscience, he considers our *divine knowledge*, light and information as at once a medium and a criterion of divine fellowship; its absence or antithesis, as a direct symptom of brutality, or of that beastly condition in which the knowledge of God is supposed to be wanting completely. The man who may be so unhappily distinguished is only adapted for the society of brutes, if indeed he be quite good enough for them, considering THE WILFULNESS OF HIS IGNORANCE.

2, Understanding likewise, and that arbitrarily as aforesaid, another divine principle in its effects; we have in *life towards God*, which is also denoted by the simple term for a property that is generally found without this relation another primary test or criterion, which the apostle employs. And

3, As we have *a perception of divine love*, for another principle in its effects, being all the good that we enjoy, the apostle takes this likewise for another test or criterion of the divine communion. "For love is of God: and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God: for God is love" (John I. iv. 7, 8): v. g. consequentially, as one might say.

4, And such appears to be the apostle's plain meaning in the method he has taken: which being *compared with observation and experience*, may bring a conviction home

to every man's heart, as to which he is one of—one of the blessed society above mentioned, or one of a society that is the very reverse of blessed.

Another method might also be adapted to the same facts or foundation, though it probably was not in the apostle's contemplation: which is, to take for the first criterion a man's outward life or conduct, as the most obvious and complete; next his immediate principle of action, as nearest to that in effect and perception, requiring rather more consideration: and thence, to mount up at length, by one test, as it were by one scale after another, to the remote Principle or first Cause of action, as well as the Head or Axis of this divine communion. For example

1. The man who acts openly, or as it may be said by adopting a scriptural expression, WALKS APPARENTLY; or, without any adaptation, according to St. John, "in the light;" although he might have been lying in darkness, as we all do before it is light—that man having sincerely felt, owned and renounced his errors through the influence of Christian doctrine, and obtained forgiveness by the meritorious sacrifice of its sacred institutor, is assumed to walk honestly and usefully, in other words, righteously; as righteousness supposes a principle of love in its subject, to direct its endeavours; and this again, supposes the Presence of a higher Principle without, to put the inward principle in motion after having planted it there; so that the same may grow to its proper effect in beneficence. But on the contrary, a man who acts by stealth, still ABSCONDING, or walking farther into the shade after having taken advantage of the same to commit a theft—he cannot in either respect be thought to do it from any principle of love or friendship: and he who cannot shew this family-feature will hardly be considered as a son of our heavenly Father, who is love itself in effect.

This seems to be tracing universal connexions very punctually from the circumference to the centre, and from the centre to the circumference on either hand. And there

would be no difficulty in adorning these positions with extracts from the epistle on which they are founded, so great as that of selecting among such a number of beautiful traits as occur in this gem of practical divinity a moderate number for the purpose. Our experience also on the same topics is such as would seem to make a selection of this sort needless. "Hereby know we the spirit of truth, and the spirit of error" (John I. iv. 6). "He that saith, he is in the light and hateth his brother is in darkness even until now" (Ib. ii. 9). "Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren" (Ib. iii. 13, 14). "And we know, that we are of God, and the whole world lieth in wickedness" (Ib. v. 19).

So here is light and love for the signs of life, darkness and animosity for the signs of death; one proceeding from God, and terminating also in him by the way of faith; the other proceeding from the devil and the world, and terminating in the same, as far as they have any foundation, by the way of unbelief. The apostle's assertions and inferences are justified by daily experience, and his sad imputation on the world particularly: where the sweetness of revenge is proverbial; where no kindness is able to perpetuate, if it be to excite, a grateful recollection: where the slightest contradiction is enough to excite, if not to perpetuate its object's displeasure. If one should find it agreeable to take either the same route with the apostle, or that which has now been suggested, one might deduce either way, from his principles the whole array of characteristics, whether subjective, or objective which have been here detailed in the order of their affinity: which would give the same general division into good and evil as above, and the same of their depositaries, the good and evil relations of the Kingdom also above displayed. Then the good relations would stand on one side, or in one communion, with God and Christ at their head; and the evil on the other with the devil and the world, as we find it.

*** In the way therefore of St. John, in the way it suggests, in the way that has here been followed, in all the ways above mentioned, and perhaps in many others, may the subject of the Kingdom be divided among its relations; and with this advantage, that the more the subject is divided, the more it will get within comprehension; as more, for example when divided into Heaven and earth, or pure and incarnate; still more when divided into the earthly visible and invisible; and more again when we consider, as latterly, the opposite parties by which it is constituted as well as divided. That is supposing the subject to be divided successfully; or else the more it is divided, the more it will be perplexed. Considering also the danger of too loose a specification on the one hand, and too strict or methodical on the other, much allowance will be required for any one attempting such a division, and also due perhaps to those, who from their calling and inclination, and perhaps a fond hope sometimes of interesting, if not informing others in the same line—will venture to the extent of their abilities for a thorough discussion and recommendation of the subject in compositions like the present, and others connected with it.

THE END.

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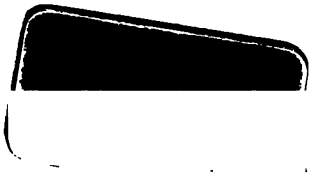
BY THE SAME AUTHOR:

1808.—A Sermon on THE EQUITY of DIVINE PROVIDENCE.

1834.—A Volume of KINGDOM-SERMONS, or SERMONS on the ACCIDENTS of the KINGDOM of GOD in CHRIST.